

ŚATA-PITAKA

INDO-ASIAN LITERATURES

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Founded by

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EDITOR-IN-CHIEF

शतपिटकम्

आचार्य-रघुवीर-समुपक्रान्तं

जम्बुद्वीप-राष्ट्राणां

(भारत-नेपाल-गान्धार-शूलिक-तुरुष्क-पारस-ताजक-

भोट-चीन-मोंगोल-मञ्जु-उदयवर्ष-

सिंहल-सुवर्णभू-श्याम-कम्बुज-

चम्पा-द्वीपान्तरादीनां)

एकैकेषां समस्रोतसां संस्कृति-साहित्य-समुच्चय-

सरितां सागरभूतं

शतपिटकम्

DVĪPĀNTARA-PĪṬAKA

being
The Indonesian Collectanea
in
the series of Indo-Asian Literatures
forming
the Śatapitaka

Vol. I

WRHASPATI-TATTWA

शतपिटके

द्वीपान्तर-पिटकम्

तत्र

प्रथमं प्रसूतं

बृहस्पति-तत्त्वम्

तच्च

देव्या सुदर्शनया यावत्प्राप्यान् नाडपत्रादिग्रन्थान् संपरिष्कृत्य

पाठान्तरानुवाद-टिप्पणीभिः

शैव-साङ्ख्य-तन्त्र-पुराणप्रभृति-समानसन्दर्भैश्च समलङ्कितम्

ဝိဟာသပတိတတ္တ

WRHASPATI-TATTWA

an Old Javanese philosophical text

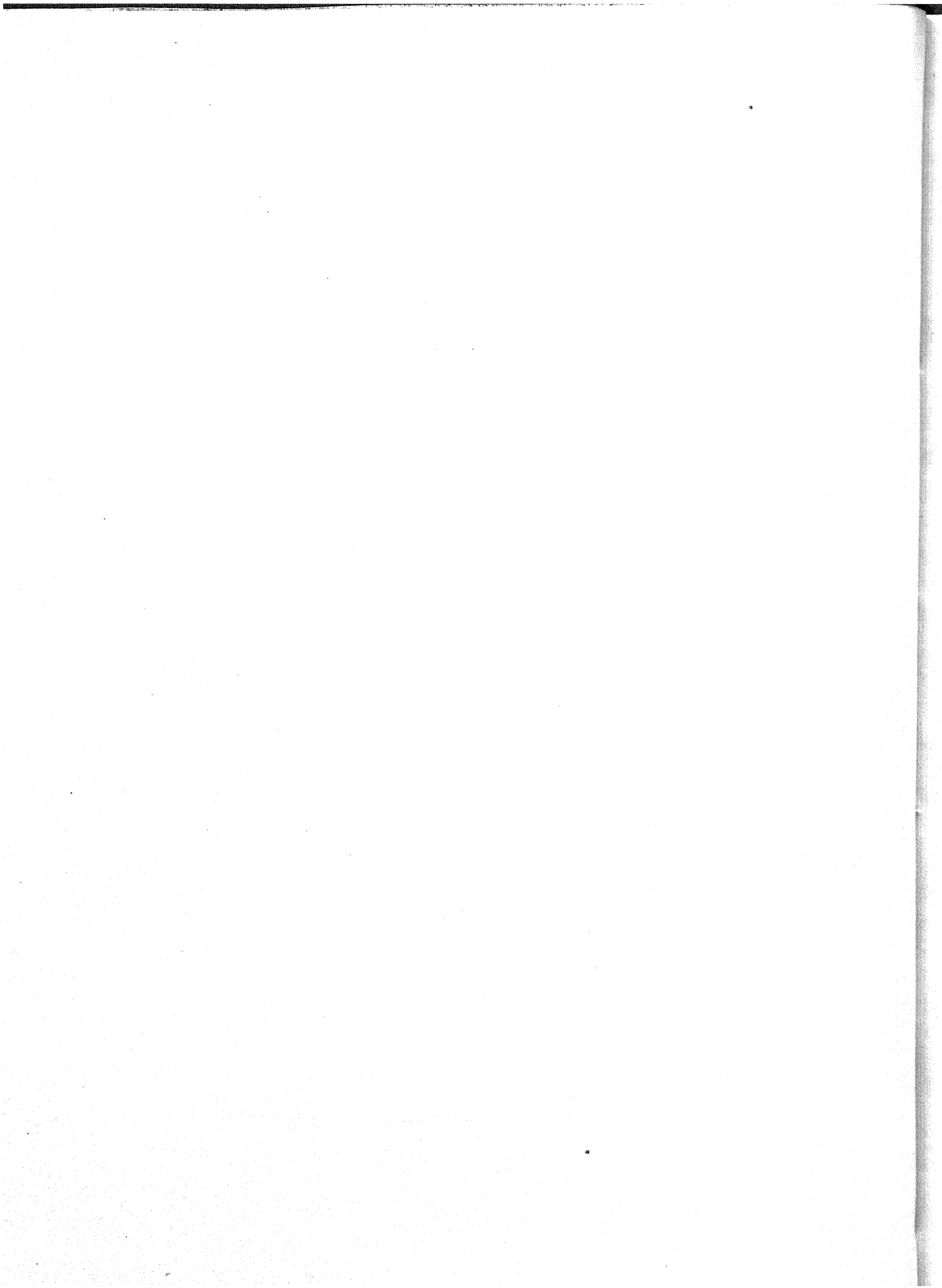
critically edited and annotated

by

Sudarshana Devi

International Academy of Indian Culture

1957



PREFACE


The Wṛhaspatitattwa is one of the outstanding OJ. texts for the systematic exposition of Śāiwa philosophy as it prevailed in Indonesia. It is believed that its critical edition will prove to be an important step in the furtherance of our knowledge of the Old Javanese philosophical literature.

MANUSCRIPTS

The present edition of the Wṛhaspatitattwa is based on all the seven known manuscripts, designated A, B, C, D, E, F, G. Their details are :

A

Prof. Dr. Raghu Vira's collection, a lontar of 44 leaves. Size about 15 inches long, 4 lines per side of a leaf. At times it has its own peculiar readings, different from all the other mss. It contains the complete text. Its colophon runs : iti Wṛhaspatitattwa samāpta' ring | di' wṛ | wa | 71 | camah ||ott puput sinurat ring dina' ra | ka | wāra² sungsang | titih | pang | ping' 3 | śāsīh | ka³ 12 | rah 5 | tēng 7 | i Śakawarṣa ning loka | 1875 || miturut Indonesya | tang | 31 | mehi | 1953 ||

 Only the outstanding variants have been recorded.

1. Ms. adds *daṇḍa*.

2. Ms. *wara*.

3. It is the ordinal-forming prefix.

- Ms. adds a *daṇḍa* after *ka*.

"Wṛhaspatitattwa was finished on Thursday (Wṛ=Wṛhaspatiwāra), Watu gunung (the 30th week of the Wuku cycle)¹, 71 (?), camah (?) ||ott Writing out was finished on Sunday (ra=raḍitya), Kaliwuan (=Ka, the fourth day of the pañcawāra)², Sung sang (the tenth week of the Wuku cycle), which corresponds to the following lunar date : third day of the dark fortnight (pang short form of panglwanḡ "waning" = Sanskrit kṣaya, sc. of the moon), of the 12th month (śāsī) of '75, i.e. in the Śaka year 1875. It corresponds to the [modern] Indonesian date 31 May 1953."³

1. The complete list of the 30 weeks of the Wuku cycle is as follows:

1 Sinta, 2 Landép, 3 Wukir,

4 Kurantil, 5 Tolu, 6 Gumbrög,

7 Wariga ning wariga, 8 Wariga,

9 Julung wangi, 10 Sung sang,

11 Dungulan, 12 Kuningan, 13 Langkir, 14 Maḍa siha, 15 Julung Pujut, 16 Pahang, 17 Kuru wlut, 18 Marakib, 19 Tambir, 20 Maḍang Kungan, 21 Mahatal, 22 Wuyai, 23 Manahil, 24 Prang bakat, 25 Bala, 26 Wugu, 27 Wayang, 28 Kulawu, 29 Dukat, 30 Watu Gunung [see *Études d'épigraphie indonésienne* IV, by L. C.

Damais, *BEFEO.* 47 (1955) p. 252-31.

2. The five days with their abbreviations are : 1 PA = Pahing, 2 PO = Pon, 3 WA = Wagai, 4 KA = Kaliwuan, 5 U = Umanis (MA = Manis).
3. Details about the ms. underlying this modern copy are unknown.

B

It is described in H. H. Juynboll's *Supplement op den Catalogus van de Javaansche en Madoereesche Handschriften der Leidsche Universiteits-Bibliotheek*, deel II p. 284. Leiden University Library Cod. Or. 3963 (1). Paper transcript of the v. d. Tuuk collection consisting of 59 pages, with marginal jottings. Its original is dated Śaka 1670. The colophon reads : iti Wṛhaspatitattwa samāpta | 'tēlas sinurat' ing nūsa Bāli | ngkāna ing Kawisāmḷa deśa | ndya sang aparab | Samyagjñāna² | i Śāka 1670 | Aṣāḍhamasa³ | nawami kṛpapakṣa || wā⁴ ka | bu | wāra⁵ wugu | paryyāntusakēna wirupa ning aksara | apan atyanta⁶ wimūḍhālpasāstra⁷ | kurang lēwihnya kapajēngana | de sang ⁸suśāstreng śāstra⁸ || sidhir astu | tathāstu | astu ||ot|x||

1-1. Ms. *tēlas hinurat*.

2. Ms. *samyajñāna*.

3. Ms. *asādāmasa*.

4. Ms. adds *daṇḍa*.

5. Ms. *wara*.

6. Ms. *hantyaṇta*.

7. Ms. *wimudālpasāstra*.

8-8. Ms. *sustreng sastra*.

"Wṛhaspatitattwa has been finished. Its writing out was completed in the island of Bali, in the village Kawisāmḷa¹ by one named Samyag-jñāna, in Śaka 1670 (=1748 A.D.), on the ninth day of the dark fortnight of the month Aṣāḍha, or on the Kaliwuan² (i.e. fourth day of the pañcawāra), Thursday, in the Wugu³ (i.e. 26th week of the Wuku cycle). Please excuse⁴ the deformity of letters because of my great folly and deficient knowledge of the śāstras. Whatever imperfections of the letters there be, for them may I be sheltered by those proficient in the śāstras. May there be success, may it be, may it be".

1. Kawisām̄la = modern Karangasam village. Note that *asam* = Skt. *amla*.
2. See n. 2 of the colophon of ms. A.
3. See n. 1 of the colophon of ms. A.
4. ONW. derives it from the WB. *paryantus*. In Bali *paryantu*.

sakēna is popularly split up as two words: (i) *paryantu* (please) < Sanskrit *parantu* and (ii) *sākna* < *samākna* < *kṣamākna* < Sanskrit *kṣamā*. Prof. Gonda supposes the Skt. *paritoṣa* to be at the root of this word.

C

Described in H. H. Juynboll, *ibid.*, deel II p. 284 Leiden University Library Cod. Or. 5128. Cakēpan, 24 cm. long, with 4 lines to a side and 70 leaves. Contains the complete text. Belongs to the Lombok collection. The colophon of C and G is: iti Wṛhaspatitattwa samāpta |||| tēlas sinurat ring Jiwadwīpa¹ | kidul ing pasar | ring dina | ar | ka | a | wāra² prangbakat | pang | ping² 14 | śasi² 7 | rah² 6 | tēnggēk² 6 | i Śaka³ 1766 | paryyantusakēna wirūpa ning aksara | de sang sudyamawos | apān kurang lēwih⁴ | *kweh | hantu⁵ | mwang hamalanting |||| Om Umāpataye⁶ Saraswatyai⁷ Śriyai⁸ 'namah swāha⁹ ||||

- | | |
|---------------------------|--|
| 1. C G <i>jiwadwīpa</i> . | 6. C <i>umapati</i> , G <i>umapatirā</i> . |
| 2. C G add <i>daṇḍa</i> . | 7. C G <i>saraśwati</i> . |
| 3. C G <i>śakā</i> . | 8. C <i>śriya</i> , G <i>śringya</i> . |
| 4. G <i>lwah</i> . | 9-9. C <i>nama swaha</i> , G <i>nama swata</i> . |
| 5-5. G <i>kwehantu</i> . | |

"Wṛhaspatitattwa has been finished. Its writing out was completed in [the Balinese village] Jiwadwīpa, to the South of the market, on the Kaliwuan (i.e. fourth day of the pañcawāra), Tuesday,¹ in the Prang bakat (i.e. 24th week of the Wuku cycle) [which corresponds to the following lunar date]: on the 14th day of the dark fortnight of the 7th month of '66, i.e. in the Śaka year 1766 (= 1844 A.D.). May I be excused by those who are willing to read it, for the deformity of letters, because there are many imperfections, a large number of "dead" (i.e. crossed out) letters, and...(a m a l a n t i n g)². Om, salutations to Umāpati (i.e. Lord Śiwa), Saraswatī and Śrī."

- | | |
|---|-----------------------------|
| 1. A for Anggārawāra | Perhaps a negative has been |
| 2. Jav. <i>malanting</i> means 'neatly' | omitted. |

D

Mededeelingen van de Kirtya Liefcrinck-van der Tuuk afl. 4 (1935) p. 86, where its alternative name Śiwatattwa is also given. Modern Balinese paper transcript of lontar no. III b.489 of the Kirtya Gēdung (formerly Kirtya Liefcrinck-van der Tuuk), written at our request. Consists of 28 leaves. The transcript gives no colophon.

E

Mededeelingen van de Kirtya Liefcrinck-van der Tuuk afl. 4 (1935) p. 86. Modern Balinese paper transcript, prepared at our request. The original is lontar no. III b.54 of the Kirtya Gēdung. Consists of 34 leaves. The transcript gives no colophon.

F

Described in H. H. Juynboll, o. c., deel II p. 284. Leiden University Library Cod. Or. 3930 (I). Paper ms. from van der Tuuk collection consisting of 49 pages (numbered in the original from 1 to 39 with 20a-29a coming after p. 29). Contains the complete text. Juynboll has missed the date ("de datum ontbreekt"), because it is given in the candra-sangkala reckoning as 1755. The colophon is followed by a Sanskrit stanza and its OJ. explanation, which ends very abruptly, even without a punctuation mark. The last sheet or sheets seem to have been lost. The text of the colophon and postscript is as follows: iti Wṛhaspatitattwa¹ samāpta ||² puput linikhita² | ring wwe | budha³ Śiwa | 'wāra wugu⁴ | śuklapakṣa ning ekādaśi | phālguna-masa⁵ | rah⁶ 5 | pañca śiṛṣa⁶ | i⁷ Śakawarṣa | wong pitu bhūta hambhajra⁸ | antusakēna wirupa ning akṣara | tuna kawotnya (?) | akweh kapējahanya | akṣara iki | kadi lwir tampak ing rakatha hapapalaywan mara ring hēning ning udadhi | ikang dani giniyuguyu nira sang sudi⁹ hamaca | dening pakāryyan atyanta¹⁰ mūdha | sang apanēlah Lwa Potraka | agrāma¹¹ ring Sweccchanagari | bañjaran Himalaya¹² | On siddhir astu |¹³ tad astu¹³ | astu swāhā ||

Bhaṭāra Paśupati sira mājarakēn śāstra | ling nira |

¹⁴na bhūmir, na jalam wāpi | na tejo, na ca marutah |

na ca Brahmā, na ca Wiṣṇur | naiwa cāpi Mahēśwarah ||¹⁴

kalingan ing śabda | na bhūmir¹⁵ nga tan hana ng lēmah || na jala m¹⁶ nga tan hana ng bañu || samangkana | na tejo nga tan hana ng

candrāditya | wintang | megha | kilat | gëntër | patër | këtug | kuwung-kuwung |
 ika kabeh tan hana ng juga | mwah ri samangkana | na mārutah nga tan
 hana ng hangin | mwah ri samangkana | na Brahmā | tan hana Bhaṭāra Brahmā |
 muwah ri samangkana | na Wiṣṇuh | tan hana Bhaṭāra Wiṣṇu || muwah ri
 samangkana | na Mahēśwara h¹⁷ | tan hana Bhaṭāreśwara | ewam¹⁸ kalinga-
 nika | kewala uwung-uwung | śūnya taya mangawang-awang [||]

1. Ms. adds *daṇḍa*.

2. Ms. *linikinta*.

3. Ms. *wudha*. Is *Śiwa* an intrusion
 due to misunderstanding this word
 as *Buddha*?

4. Ms. *waru hugu*.

5. Ms. *phalgunamaśa*.

6. Ms. *śiṣa*.

7. Ms. *er*.

8. So in ms. Correct reading?

9. Ms. *śuddhi*.

10. Ms. *hantyaṇta*.

11. Ms. *hagrana*.

12. Ms. *hemalaya*.

13-13. Ms. *tatastu*.

14. In the ms. the śloka is written
 with word-divisions as:

na bhūmi | na jalā | mwa | pi na |
tejo | na | ca marutah |
na | ca | brāhmā | na ca | wiṣṇu |
na | ca | ewa | mahēśwara ||

15. Ms. *bhūmi*.

16. Ms. *jālam*.

17. Ms. *ra* (without the visarga).

18. Ms. *ewang*.

"Wṛhaspatitattwa has been finished. Its writing out was completed on
 the day: Wednesday¹, in the Wugu (i.e. 26th week of the Wuku cycle),
 [which in the lunar reckoning corresponds to] the eleventh day of the
 bright fortnight of the Phālguna month of '55' i.e. in the Śaka year 1755²
 (=1833 A.D.). May I be excused for the deformity of letters, for the de-
 ficiency of their calligraphic sensibility(?), for the numerous "dead" letters,
 and for the crabbed handwriting. It will be a matter of ridicule for those
 who are willing to read it, because it is the work of a very stupid person,
 named Lwa Potraka³, who resides in the village of Sweccānagarī (=mod.
 Gelgel), in the Himalaya Quarter. Om, may there be success, may it be,
 may it be, swāhā.

"Lord Paśupati taught as follows: There was neither land nor water,
 neither light nor wind, neither Brahmā, nor Wiṣṇu, nor Mahēśwara. [It
 was only I, the Absolute, who existed then]⁴.

"The meaning of the words [of the Sanskrit stanza] is : Na bhumir means that the earth did not exist. Na jalam means that water did not exist. So also na tejo means the moon, the sun, the stars, the clouds, lightning, thunder (gēntēr), thunderstorm, rumble (kētug), rainbow : all these indeed did not exist. Further also, na marutah means that there was no wind. Similarly, na Brahmā is that Lord Brahma did not exist. And also, na Wiṣṇu is that Lord Wiṣṇu did not exist. Similarly na Maheśwarah is that Lord Īśwara did not exist. Such is its meaning. There was then only a vacuum, a void, a vacance, an emptiness."

1. In *pañca śr̥ṣa*, *śr̥ṣa* is a translation of *tēnggēk* "neck". The use of the word *pañca* instead of the figure '5' is rather unusual. It is the zero which is usually expressed by the word *windu* instead of by the figure 'o' (cf. Nawaruci p. 20).
2. The figure 1755 is expressed in the candrasangkala system, where *wong* (1), *pitu* (7), *bhūta* (5) are clear, but the word *hambhajra* is beyond recognition.
3. "*rekatha* 'cancer, lobster.' A lobster is said to go hindpart first" Prof. Gonda. Literally the sentence may be translated as : "[letters which] are like the movements of the cancer in the sea."
4. *Potraka* stands for *putraka* which is the Sanskrit equivalent of *Oka*, one of the commonest names in Bali today.
5. This stanza and others are quoted

in Goris p. 96 in their ms. form. They can be corrected with the help of Śaṅkarācārya's Nirvāṇa-dāśaka-stotra (Bṛhat-stotra-ratna-kara, part I, Madras 1953, p. 253) which is being quoted here in extenso :

न भूमिर्न तोयं न तेजो न वायुः
 न खं नेन्द्रियं वा न तेषां समूहः ।
 अनैकान्तिकत्वात्सुषुप्तैकमिदम्
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥१॥
 न वर्णा न वर्णाश्रमाचारधर्मा
 न मे धारणाध्यानयोगादयोऽपि ।
 अनात्माश्रयोऽहं ममाध्यायहानात्
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥२॥
 न माता पिता वा न देवा न लोका
 न देवा न यज्ञा न तीर्थं ब्रुवन्ति ।
 सुषुप्तौ निरस्तानि शून्यात्मकत्वात्
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥३॥
 न सांख्यं न शैवं न तत्पाञ्चरात्रं
 न जैनं न मीमांसकादेर्मतं वा ।

विशिष्टानुभूत्या विशुद्धात्मकत्वात्
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥४॥
 न शुक्लं न कृष्णं न रक्तं न पीतं
 न पीनं न कुब्जं न ह्रस्वं न दीर्घम् ।
 अरूपं तथा ज्योतिराकारकत्वात्
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥५॥
 न जाग्रन् मे स्वप्नको वा सुषुप्तिर्
 न विश्वो न वा तेजसः प्राज्ञको वा ।
 अविद्यात्मकत्वात्त्रयाणां तुरीयं
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥६॥
 न शास्ता न शास्त्रं न शिष्यो न शिक्षा
 न च त्वं न चाहं न चायं प्रपञ्चः ।
 स्वरूपावबोधाद्विकल्पासहिष्णुस्
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥७॥
 न चोर्ध्वं न चाधो न चान्तर्न बाह्यं
 न मध्यं न तिर्यङ्गं न पूर्वा परा दिक् ।
 वियद्व्यापकत्वादखण्डैकरूपस्
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥८॥
 अपि व्यापकत्वादितत्त्वात्प्रयोगात्
 स्वतःसिद्धभावादनन्याश्रयत्वात् ।

जगत्तुच्छमेतत्समस्तं तदन्यस्
 तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥९॥
 न चैकं तदन्यद्वितीयं कुतः स्यान्
 न चाकेवलत्वं न वा केवलत्वम् ।
 न शून्यं न चाशून्यमद्वैतकत्वात्
 कथं सर्ववेदान्तसिद्धं ब्रवीमि ॥१०॥

The above is also known as the
 Daśaśloki of Śaṅkarācārya (ib. p. 325)
 with minor variants : न वेद for न
 देवा of 3^b, न कुब्जं न पीनं न ह्रस्वं न दीर्घम्
 instead of न पीनं न कुब्जं न ह्रस्वं न दीर्घम्
 of 5^b, तेजसः for तेजसः of 6^b, तुरीयः for
 तुरीयं of 6^c, व्यापकत्वाद्धि तत्त्वप्रयोगात् for
 व्यापकत्वादितत्त्वात्प्रयोगात् of 9^a, तद् स्यात् for
 तदन्यस् of 9^c, उत स्यान् वा^o for कुतः
 स्यान् चा^o of 10^{ab}. Moreover, a final
 stanza occurs as postscript :

दशश्लोकवर्या इमे सम्यगुक्ता
 अहो शंकराचार्यवक्त्रारविन्दात् ।
 अजस्रं पठन्तीह सन्तोषबुद्ध्या
 प्रयान्त्येव ते सच्चिदानन्दरूपम् ॥११॥

G

Referred to in Jaarboek of the KBG, 1933 p. 375 as consisting of 101
 quarto pages. Its number is KBG. 572 Br. It is a beautiful paper transcript
 of the Leiden University Library Cod. Or. 5128 (i.e. our C). For its colophon
 see C.

We have recorded each and every important ms. reading, except the glaring scribal errors. The v.l. of the following words have not been given: aji, ātmā, ika, ngaranya, karmawāsanā, cetana, nira, ndan, bahya (for wahya in the mss.), brata (for Skt. wrata), bhinuktinya, māya, mangkana, wayu, wāsanā, wyakta, sājñā (in the phrase sājñā Bhatāra), swabhāwa, hana, etc.

The Sanskrit stanzas of the Wrh. were extremely corrupt in the mss. To reconstruct them has been a hard task. For them we have looked into over 250 Sanskrit works but strangely enough not a single śloka of ours could be traced to a Sanskrit source in exactly the same form as it is found in Wrh. The parallels from these varied philosophical Sanskrit texts will be found scattered all over the notes.

The names of these texts have been given in full everywhere, rendering it superfluous to add a list here. Most of the abbreviations are well-known. The uncommon ones are :

Dasgupta : A History of Indian Philosophy, by Surendranath Dasgupta, vols. 1-5, Cambridge 1932-1955.

Ganapatitattwa : figures refer to the page-numbers of its collation-sheets in Prof. Dr. Raghuvira's collection.

Goris : Bijdrage tot de Kennis der Oud-Javaansche en Balineesche Theologie, by R. Goris, Leiden 1926.

KBW. : Kawi-Balineesch-Nederlandsch Woordenboek, by H.N. van der Tuuk, vols. 1-4, Batavia 1897-1912.

ONW. : Oudjavaansch-Nederlandsche Woordenlijst, by H. H. Juynboll, Leiden 1923.

Ślokāntara : ed. by Sharada Rani, Nagpur 1956.

NEW AND NOTABLE WORDS

Hereunder is a list of those words, forms and compounds, both from the Sanskrit stanzas and the OJ. commentary, which are not to be found in ONW. Besides these, we have also included those outstanding words which have an important part to play in their respective contexts, e.g. the technical philosophical terms, and proper names. References preceded by M. indicate that the word occurs only in the Sanskrit śloka. Of these when the

word is not found in MW. it is clearly said so. We have followed the alphabetic arrangement of ONW.

A

ākāśa (one of the five mahābhūtas)
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Here it is used for translating

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ONW. gives the meaning "to

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mīna (one of the five *tiryags*) 24

mūrti (in *sadyojāta mūrti ya*) 14

mūrdhā (in *Īśāna mūrdhā ya*) 14

mṛga (one of the five *tiryags*) 24

mengkene see n. 103 on stanza 32

mokṣapada śl. 30

moha (one of the five *wiparyayas*) 32

Y

yajña (one of the seven components
of dharma) 25

yatrakāmatā (short form of *yatra-*
kāmāwasāyitwa) 73

yatrakāmāwasāyitwa (one of the
eight *aiśwaryas*) 14, 66, 73, 74

yama śl. 60 (five *yamas* are: *ahingsā*,
brahmacarya, *satya*, *awyawahārika*,

astainya)
 yaśā (for yaśaswinī) (one of the ten
 nāḍīs) śl. 37-38 (not in MW.)
 yoga (one of the seven components
 of dharma) 25
 yoga-krama 47
 yoga-nispr̥ha śl. 27 (not in MW.)
 yoga-mārga 60-61
 yoga-wahni 60-61
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 rāga
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 racun
 rinacun 33, 52
 rājasa (one of the three ahaṅkāras)
 33
 rājasa citta śl. 23
 rajah (one of the three guṇas) 14, 17,
 52, 72
 rasa (one of the five tanmātras) 33, 35,
 (one of the seven amṛtas) 64
 pinakapangrasa 33
 rasa-tanmātra 33
 rasayitā (one of the seven agnis) 63
 rēṅgō
 parēṅgō-rēṅgōn 52
 pinakapangrēṅgō 33
 rēṅga
 rēṅga-rēṅga 34
 rēsēp

rinēsēp 64
 rūpa 35, (one of the seven amṛtas)
 64, (one of the five tanmātras) 33
 rūpa-tanmātra 33
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 piningruhurakēn 14
 rondon 34
 rwa
 tanpangrwa-rwa (= Skt. nir-
 dvandva) 55

L

laku
 alaku-laku 24
 lumaku-laku 24
 laghimā (ONW. laghiman) (one of
 the eight aiśwaryas) 14, 66, 67, 68
 laghu-deha śl. 68 (not in MW.)
 laṇḍak
 manglaṇḍak 35
 lād
 kaladan 74
 lalatang "stinging nettles" 33
 lawaṇa (one of the six rasas) 33
 lēṅga
 malēṅga-lēṅga 74
 limbe
 lumimbay 45
 lilang
 pinahalilang 3
 lungguh
 palungguhan 14
 pinakapalungguhan 11.13
 lunghā
 palunghān 47

lobhitwa śl. 18 (not in MW.)

lwir

sakalwiran 3

W

wāk (one of the ten indriyas) 33

wāk-capala 18

waktra (in Tatpuruṣa waktra ya) 14

wāg-indriya (one of the five karmen-
driyas) 33

wāta 33

watu

pinakawatwan 50

wāda

wināda 50

wadwan "female" 33

wādha see bādha

Wāmadewa = Bāmadewa 14

wāyu (see bāyu) (one of the five
mahābhūtas) 33, (one of the
saptāṅga) 62

warah

warah-warah 52

walawadi 33

wawadah 3 (WB. ?)

waśitā 68 (cf. ONW. waśatā)

waśitwa (one of the eight aiśwaryas)
14, 66, 72, 73

wāsanā 3, 52, 65

wastu

tatan pawastu 59

wēnang

sakawēnang 3

wikāra

tatan wikāra (for Skt. nirvi-

kāra) 55

wikalpa 28

mamikalpa 63

wīja

makawīja 32

widyādhara-yoni 3

wibhinna-racita śl. 47 (not in MW.)

wibhuśakti 11-13, 14

wirocanakara śl. 12 (not in MW).

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awiwāda 60-61

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mamiweka 32

wiśeṣa 48, 49, 53, 59

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winiśeṣākēn 34

wiśwa 47

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sakawihikan 50

wuri

pawuri 67

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wṛtti ning buddhi 24, 33 (wṛtti
includes eight types of buddhi,
five wiparyayas, tuṣṭis and eight
siddhis)

waikṛta (=sāttwika ahangkāra) 33

wairāgya (one of the eight types of
buddhi) 24, 26, 27, 28, 31

wyādhi-prakopana śl. 45 (not in
MW.)

wyāna (one of the ten wāyus) 39-40,
45

wyāpaka

umyāpaka 14, 33
 mamyāpaka 14
 mawyāpaka 14
 winyāpaka 14
 winyāpakākēn 14
 wyāmoha 14, 52
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 kawruhananta 6
 kinawruhan (one of the four
 kalpanās) 59
 pangawruh (one of the four
 kalpanās) 59
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 kalpanās) 59

Ś

śakaṭopama śl. 34
 śangkhinī (one of the ten major
 nāḍis) 37-38
 śabda (one of the eight siddhis) 33,
 (one of the five tanmātras) 33,
 35, (one of the seven amṛtas) 64
 śabda-tanmātra 33
 śālā
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 śāstrataḥ (one of the three pra-
 māṇas) 52
 Śikhaṇḍi (one of the eight widyā-
 sanas) 52
 śīla (one of the seven components
 of dharma) 14
 śiwāgni 65
 śiwatattwa śl. 1, śl. 10, 6, 14, 50, 52
 Śiwatama (one of the eight widyā-
 sanas) 14

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 śiwātmaka śl. 57
 śiwadwāra 37-38
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 śukra-mūtra śl. 42
 śukla 33, 42
 śukla-śwanita 33
 makaśukla-śwanita 33
 śubhāśubha (karma) 22, 34, 52
 śūla 33
 śete (= māturu) (in the Skt. etymo-
 logy of puruṣa: puru śete) 50
 śokitā śl. 19 (not in MW.)
 śauca (one of the five niyamas enu-
 merated in ten śīlas) 60-61
 śrawaṇa (one of the sāttwika upa-
 sargas) 74
 Śrikanṭha (one of the eight widyā-
 sanas) 14
 śrīpada 47
 śrotā (one of the seven agnis) 63
 śrotra (one of the ten indriyas) 33
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Ṣ

ṣaṭkoṣa 33
 ṣaḍlangga-yoga (i.e. pratyāhāra, dhyāna,
 prāṇāyāma, dhāraṇa, tarka, samā-
 dhi) 52, 53, 59
 ṣaḍrasa (i.e. lawaṇa, amla, kaṭuka,
 tikta, kaṣāya, madhura) 33

S

sangkalpa (one of the seven amṛtas)

64

manangkalpa 33

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sangga (one of the eight tuṣṭis) 32

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panangguhan 49

sangguhan 49

sangyama

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sātmaka 30

sattwa (one of the three guṇas) 14,

15, 21, 22, 52

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kāras) 33

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merated in ten śīlas) 60-61

Sadāśiwa śl. 11

sadāśiwa-tattwa 6, 14, 50

sad-asad-bhāwa-rahita śl. 48

sādṛśya 4

Sadyojāta (in Sadyojāta mūrti ya) 14

sādhaka

kasādhakan 33

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draṣṭā, spraṣṭā, śrotā, mantā, bod-
dhā) 63

saptāṅga 60-61 (dharanī or pṛthivī,

toya or āpah, teja, māruta or
wāyu, ākāśa, buddhi or bud-
dhikā, manah) 62

sapta-dwīpa 68

sapta-pātāla 68

saptāmṛta 60-61, 63 (śabda, sparśa,
rūpa, rasa, gandha, sangkalpa, bod-
dhawya) 64

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samādhi 25 (yoga ngaraning magawe
samādhi), 32, 64, 74

samādhi-yoga 53, 59

samāna (one of the ten wāyus)
39-40, 43

samāna-gati śl. 43 (not in MW.)

samoha 4

sampun 33

sambandha

sumambandha 35, 46

samyag-jñāna 26, 30

samwibhāwitwa śl. 17 (not in MW.)

sarīsrpa (one of the five tiryags) 24

sarwa-kartā 14

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sarwāṅga-sandhi śl. 41 (not in MW.),
45

sarwajña 14, 50

sarwa-tattwa 6, 14, 50, śl. 6 (not in
MW.)

sarwa-tattwaka śl. 5 (not in MW.)

sarwa-tattwajña śl. 5

sarwa-duhkha śl. 13

sarwa-dwāra 56

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sarwa-mokṣa-pratijñāta śl. 20

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 salah
 analahi 3
 sawah
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 sah
 kasahan 33
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 sāhasika 18
 sāhasitwa śl. 18 (not in MW.)
 sahasra-deha 70
 sēngguh
 sēngguhan 49
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 Sūkṣma (one of the eight vidyāsanas)
 14
 sūkṣma-śarīra 52
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 suṇḍang
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 suptawat śl. 31 (not in MW.)

surat
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 suluh
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 suweṣata śl. 17 (not in MW.)
 susuptapada (one of the five padas)
 47
 suṣumna (one of the ten major
 nāḍis) 37-38
 susaṃmuḍha śl. 24 (not in MW.)
 susukṣma śl. 67
 senāpatya (= senapati) 35
 saumya-bhāwa śl. 10 (not in MW.)
 saṃsupta (sc. pada) śl. 47
 sthāwara (sixth of the created
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 sparśa (one of the seven amṛtas)
 64, (one of the five tanmatras)
 33, 35
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 32, 52
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 47
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H

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 humangun 52
 hasti-jihwā (one of the ten major

nāḍis) 37-38	kahibēkan 7-10
höt	hilang
ahöt 50	tatan pakahilangan 59
hinggu 3	hudan
hingsā (one of the eight tuṣṭis) 32	manghudan 35
hiḍēp	hutwat v.l. for odwad 36
pinakapanghiḍēp 52	hṛdaya (in Aghora hṛdaya ya) 14
hibēk	

NUMERICAL CATEGORIES*

(exclusive of unities)

The numbers occupy an important place in OJ. literature (see n.38 on Ślokāntara § 84). For the sake of comparative study with other works, we append below all the enumerations that occur in the Wṛh. The figures refer to the stanza number.

2

- 2 paramatattwas : cetana, and acetana śl.6.
- 2 kinds of bhoga : drṣṭānuśrāwite bhoge śl.27.
- 2 śaktis of śiwatattwa : sarwajña, and sarwakāryakartā or sarwakartā 14.

3

- 3 ādhyātmika tuṣṭis : bhāgya, kāla, and ātmā 32.
- 3 ādhyātmika siddhis : to destroy three kinds of duhkha; see duhkha-traya 33.
- 3 antahkaraṇas : buddhi, manah, and ahaṅkāra 35.
- 3 kinds of ahaṅkāra : sāttwika (waikṛta), rājasa (taijasa), and tāmasa (bhūtādi) 33.
- 3 kāraṇas to attain mokṣa : jñānābhyudreka, tṛṣṇādoṣakṣaya, and indriyāyoga-mārga 52.
- 3 guṇas (triguṇatattwa) : sattwa, rajah, and tamah 14.
- 3 guṇas of Bhaṭāra Sadāśiwa : dūra-śrawaṇa, dūra-sarwajña, and dūra-darśana 14.
- 3 kinds of citta : sāttwika citta, rājasa citta, and tāmasa citta 17, 18, 19.

* Prof Otto Schrader, Introduction to the Pāñcarātra and the Ahirbudhnya Samhitā (Madras 1916) pp. 170-171, too gives a numerical index.

- 3 kinds of cetana-tattwa : Śiwa-tattwa, Sadāśiwa-tattwa, and Paramaśiwa-tattwa 6, 52.
- 3 kinds of dukkhas (dukkha-traya) : ādhyātmika dukkha, ādhidaiwika dukkha, and ādhibhautika dukkha 33.
- 3 nāḍimūla (wit ning gurung-gurungan) : in the nābhi, below the nābhi, and in the kanda 36.
- 3 pramāṇas : pratyakṣa, anumāna, and āgama 26.
- 3 pramāṇas : gurutah, swatah, and śāstratah 52.
- 3 kinds of bhikṣutwa (tiga l wir ning kawikun) : karma, jñāna, and yoga 52.
- 3 main siddhāntas (doctrines) : Śaiwa, Pāśupata, and Alepaka 2.

4

- 4 aiśwaryas (catur-aiśwarya) : dharma, jñāna, wairāgya, and aiśwarya 28.
- 4 śaktis (cadu-śakti) : wibhu-śakti, prabhu-śakti, jñāna-śakti, and kriya-śakti 11-13.
- 4 balik ning caturaiśwarya : adharma, ajñāna, awairāgya, and anaiśwarya 28.

5

- 5 karmendriyas : wāgindriya, pāṇindriya, pādendriya, pāywindriya, and upasthendriya 33.
- 5 tanmātras (pañca-tanmātra) : śabda, sparśa, rūpa, rasa, and gandha 33.
- 5 kinds of tiryags : paśu, mṛga, pakṣī, sarīrpa, and mīna 24.
- 5 padas (pañca-pada) : jāgrapada, swapnapada, suṣuptapada, tūryapada, and tūryāntapada 46, 47.
- 5 bāhya-tuṣṭis : arjana, rakṣaṇa, kṣaya, sangga, and hingsā 32.
- 5 bāhya-siddhis : dāna, adhyayana, śabda, tarka, and sauhṛda 33.
- 5 buddhindriyas : śrotrendriya, twagindriya, cakṣurindriya, jihwendriya, and ghrāṇendriya 33.
- 5 mahābhūtas (pañca-mahābhūta) : ākāśa, wāyu, teja, āpah, and pṛthiwī 33.
- 5 niyamas : akrodha, guru-śuśrūṣā, śauca, āhāra-lāghawa, and apramāda śl. 61.
- 5 yamas : ahingsā, brahmacharya, satya, awyawahārika, and astainya śl. 60.
- 5 yonis : dewa-yoni, widyādhara-yoni, rākṣasa-yoni, daitya-yoni, and nāga-yoni 3.
- 5 wāyus (pañca-wāyu) : prāṇa, apāna, samāna, udāna, and wyāna 49.
- 5 wiparyayas (pañca-wiparyaya) : tamah, moha, mahāmoha, tāmisa, and andha-tāmisa 24, 32.



6

- 6 koṣas (śaṭkoṣa) : tahulan (bones), odwad (veins), sumsum (marrow), daging (flesh), rudhira (blood), and carma (skin) 33.
6 kinds of yoga (śaḍaṅga-yoga) : pratyāhāra, dhyāna, prāṇāyāma, dhāraṇa, tarka, and samādhi 53, 54-59.
6 kinds of rasa (śaḍrasa) : lawaṇa, amla, kṛtuka, tikta, kaṣāya, and madhura 33.

7

- 7 agnis (saptāgni) : ghrātā, rasayitā, draṣṭā, spraṣṭā, śrotā, mantā, and boddhā 63.
7 anggas (saptāṅga) : dharanī (or prithivī), toya (or āpah), teja, māruta (or wāyu), ākāśa, buddhikā (or buddhi), and manah 62.
7 amṛtas (saptāmṛta) : śabda, sparśa, rūpa, rasa, gandha, sangkalpa, and bodhawya 64.
7 tattwas are enumerated under the term sarwatattwa : pradhānatattwa, triguṇatattwa, buddhitattwa, ahaṅkāratattwa, bāhyendriyatattwa, karmendriyatattwa, and pañcamahābhūtattwa 6.
7 qualities of dharma : śīla, yajña, tapa, dāna, prawrajyā, bhikṣu, and yoga 25.

8

- 8 aiśwaryas (aṣṭaiśwarya) : aṇimā, laghimā, mahimā, prāpti, prākāmya, īśitwa, waśitwa, and yatrakāmāwasāyitwa 14, 66 to 70.
8 tuṣṭis : arjana, rakṣaṇa, kṣaya, sangga, hingsā, bhāgya, kāla, and ātmā 32.
8 types of buddhi : dharma, jñāna, wairāgya, aiśwarya, adharma, ajñāna, awairāgya, and anaiśwarya 24.
8 widyāsanas (aṣṭawidyāsana) : Ananta, Sūkṣma, Śīwatama, Ekarudra, Ekanetra, Trimūrti, Śrīkaṇṭha, and Śikhaṇḍī 14.
8 siddhis : dāna, adhyayana, śabda, tarka, sauhṛda, and three dukkhas 24, 33.

10

- 10 indriyas (daśendriya) : śrotra, twak, cakṣu, jihwā, ghrāṇa, wāk, pāṇi, pāda, pāyu, and upastha 33.
10 major nāḍis : iḷā, pinggalā, suṣumnā, gāndhārī, hastijihwā, pūṣā, yaśā, alambuṣā, kuhū, and śankhinī 37-38.
10 prāṇas (daśaprāṇa) : prāṇa, apāna, samāna, udāna, wyāna, nāga, kūrma, kṛkara, dewadatta, and dhanañjaya 39-40.
10 wāyus = 10 prāṇas 39-40.



10 śīlas (daśa-śīla): ahingsā, brahmacarya, satya, awyawahārika, astainya, akrodha, guru-śūrūṣā, śauca, āhāra-lāghawa, and apramāda 60-61.

IMPORTANT SIMILIES

(illustrating religious or philosophical ideas) *

a child in and out of water : yogīśwara going in and coming out of the earth because of aṇimā śakti.

asafoetida sticks to the pot : karmawāsanās stick to the ātman 3.

beehive : māyātattwa 14.

bees : ātmans 14.

belly (of the elephant) : hill slope (lambung) 4.

bubbles of foamy waves (phen a - tar ang ga - bud bu da) : the condition of sleep (swap na pa da) 47.

butter in milk (ghṛtaṃ payasi, miñak sangkeng susu) : Supreme reality (Paramārtha or Wiśeṣa) 49.

butter in milk : Wibhuśakti pervades all the tattwas 14.

carriage or cart : body (śarīra) (but in the Skt. stanza cart : Pradhāna) 34.

cart (ś a ka ṭ a) : Pradhāna śl. 34.

commanders of forces (senāpatya) : three internal organs (try-antahkaraṇa) 35 (cf. ministers : three internal organs).

driver (sārathi) : Īśa śl. 34.

driver : Bhaṭāra Īśwara 34.

ear (of the elephant) : winnowing fan (hirir) 4.

elephant as seen by the blind men : confused knowledge (bhrānta-jñāna) 4.

ether (antara) : extremely sāttwika mind 20.

fire in the wood (hariś ca dāruṣu, apuy yan haneng kayu) :

Supreme reality (Paramārtha or Wiśeṣa)

foot (of the elephant) : pillar (tudung) 4.

happiness of a sleeping person : happiness in wairāgya 31.

happiness of the pleasure-seeker : objects of senses śl. 35.

head (of the elephant) : pot (kumbha) 4.

man produces the pot : cetana moulds the acetana 47.

minister : three internal organs (try - ant a ḥ ka ra ṇ a) śl. 35.

* Such an index is also given by Prof. Otto Schrader, Introduction to the Pāñcarātra and the Ahirbudhnya Saṃhitā (Madras 1916) p. 172.

net, its meshes and contents : esoteric knowledge 52.
 ox : ātman 34.
 ox : Puruṣa śl. 34.
 palace : body (śarīra) (cf. carriage : body) 35.
 palace : Pradhāna (cf. cart : Pradhāna in st. 34) śl. 35.
 prince : ātman which sticks to pleasures 35.
 reflection in water (māyā ring wai) : swapnapada 47.
 revolving wheels of the cart : this world śl. 34.
 sky : Supreme reality (Paramārtha) 58.
 slaves : senses (indriya) 35; (but śūdra : indriya in the Skt. śloka)
 sun : perception 52.
 tail (of the elephant) : eel (wēlut) 4.
 thread and pearls (maṇisūtrawāt) : prota (wibhuśakti holds all the things
 together) 14 [cf. Prof. Otto Schrader, o.c., p. 172].
 trunk (of the elephant) : serpent 4.
 tusk (of the elephant) : curved wood (kakayu binubut) 4.
 water in clouds (jalaṃ nabhah-sthitam) : Supreme reality (Para-
 mārtha or Wiśeṣa) 49.
 wheels of the carriage : good and bad actions 34.
 wind in space (sarwago'nilah) : Supreme reality (Paramārtha or
 Wiśeṣa) śl. 49.
 world : good and bad actions (śubhāśubha-karma) 34.

It is indeed a pleasant duty of mine to thank my guru Prof. Dr. J. Gonda for having spared much of his valuable time and having read through my whole work extending over five hundred pages. His advice and suggestions have given me great strength, especially as it is for the first time that a critical edition of an Old Javanese text has been undertaken in India. Embarking upon a new venture requires the encouragement of the experienced and here Prof. Gonda has stood me in more than good stead. All my gratitude to him.

Sudarshana Devi

* * *

TEXT IN TRANSCRIPTION

AWIGHNAM ASTU

1

कैलाशशिखरे रम्ये तिष्ठमानो महेश्वरः ।
बृहस्पतिमुवाचेति शिवतत्त्वमनुत्तमम् ॥१॥

Bhaṭāra Īśwara hane pucak ning Kailāsaparwata | sēlēng mawarah aji
ri sang watēk dewatā kabeh | kañcit winch śāstra pangarcana nira ry awak
Bhaṭāra Paramakāraṇa | irikang kāla | hana sira wiku ring swarga | bhagawan
Wṛhaspati ngaran ira | sira ta masö mamūjā ri .Bhaṭāra | salia pañcopacāra | ri
huwus nirān pamūjā | manēmbah ta sira | ri huwus nirān manēmbah | malung-
guh ta sira | tumakwanakēn sārī sang hyang aji kabeh | ling nira |

2

भगवन् देव देवानामनादिपरमेश्वर ।
समाख्याहि तत्त्वं सर्वं रमयन् सचराचरम् ॥२॥

Sājñā Bhaṭāra | kasihana rānak Bhaṭāra | warahēn ika sang hyang aji
kabeh | matangyan akweh prabheda nira de Bhaṭāra | an pawarah ri sang watēk
dewatā kabeh | hana Śaiwa ngaranya | hana Pāsūpata ngaranya | hana Alepaka
ngaranya | ika ta kabeh | kapwa dudū pawarah Bhaṭāra sowang-sowang | lawan
ikang śāstra wih akweh ata prakāranya | ndya ta kalingan ika | matangyan winch
makweha | ikanang mārga kalawan aji de Bhaṭāra | mangkana ling bhagawān
Wṛhaspati ||

Śumahur Bhaṭāra | ling nira |

3

साधु साधु महासत्त्व कर्मफलस्य तत्त्वं यत् ।
तद्धि भावसमन्वितमिह च परत्र च ॥३॥

Atyanta dibya ning takwantānaku bhagawān Wṛhaspati | matangyan
 makweh dengku paweh aji i sang watēk dewatā kabeh | sangka yan akweh ikang
 yoni sangka ning mangdadi | apa dumeh ya makweha | apan akweh ngaran ing
 wāsanā | wāsanā ngaranya ikang karma ginawe ning janma ihatra | ya ta
 bhinukti phalanya ring paratra | ri janmanya muwah | yan ahala | yan ahayu |
 asing atah sakalwiran ing karma ginawenya | hēnti mara phalanya | kadyangga
 ning dyun wawadah ning hinggu | huwus hilang hinggunya | ikang dyun
 inasahan pinahalilang | kawēkas ta ya ambōnya | gandhanya rumakēt irikang
 dyun | ndah yatika wāsanā ngaranya | samangkana tekang karmawāsanā
 ngaranya | hana ring ātmā | rumakēt juga ikang karmawāsanā ngaranya |
 yatika umuparēngga irikang ātmā | koparēngga tekang ātmā | ya ta rāga
 ngaranya | ikang wāsanā pwa dumadyakēn ikang rāga | ya ta matangyan mahyun
 ing karma | harṣa salwiranikang karmawāsanā | ikang wāsanā pwa ya
 duwēg umuparēngga irikang ātmā | ya ta dumadyakēn ikang karmawāsanā
 lawan karma | ya ta dumadyakēn ikang janma mapalenan | hana dewayoni |
 hana widyādharayoni | hana rākṣasayoni | hana daityayoni | hana nāgayoni |
 akweh prakāra ning yoni sangkanya n pangjanma | ya ta matangyan kapwa dudū
 weśanya | asing kāptinya manah ning yoninya ngūni ya kahyunya | hyunya
 ya ta dumadyakēn ikang karma | ya ta ginawenya hēlēm-hēlēm | yan ahala
 ikang karma ginawenya | ya dumehnya tibeng naraka | salwir ning sangsāra
 bhinuktinya | hēnti pwa ya phala ning gawenya hala | wineh pwa ya mangdadya
 tiryak | yapwan ahayu ikang karma ginawenya | ya dumehnya dumadya
 ring swarga | salwir ning bhoga bhinuktinya | hēnti pwa phala ning gawenya
 hayu | wineh pwa ya dumadya ratu pamēgēt sugih | kasambi tekang jñāna hayu
 denya | katon tang wastu kabeh denya | kadadi pwekang kasambegan lawan
 sih puṇyabhakti | kadadi pwekang kabeh denya | ya ta sambandhanya sih
 Bhaṭāra iriya | masih Bhaṭāra iriya | katon tang janmawāsanā denya | lawan
 lapa panas tis | pāpa kleśa ning mangdadi | yāwat tinonya lingnya | i harah
 atyanta lara ning janma karih | sabarinya n pāwak juga hana bhinuktinya | apa
 ta karih ambana ri dadingku harah | mara ta ya ri sang paṇḍita | tumakwana-
 kēna kalingan ing dadi | winarah ta ya de sang ṛṣi | kunang tapwan makas |
 mewēh jāti nikang wiśeṣa | ya ta matangyan sinanggraha ring aji makweh |
 asing sakawēnang denyān bhakti ring Bhaṭāra | ya ta inalapnya pinakajñānanya
 n panggrhitāwak Bhaṭāra | nahan hetu ning aji yan makweh | mangkana ling
 Bhaṭāra ||

Sumahur bhagawān Wṛhaspati | ling nira | ndya ta wiśesa nika sang hyang
jñāna | sājnā Bhaṭāra | ikang Śaiwa kari ya | ikang Paśupata kari ya | ikang Ale-
paka kari ya ||

Sumahur Bhaṭāra | ling nira | tan hana sor tan hana lēwih ikang swarga
anaku | yan padākēna de sang makamārga | apan paḷa tēlas lituhayu dengku
gumēlar ikang jñāna ngkāna mārğa tēlu | yapwan salah denya manggēgō jnana |
hana sor ikang waneh | ya ta matangyan ikang bhranta jñāna | yekagelēm
analahi | mangkana ling Bhaṭāra ||

Sumahur bhagawān Wṛhaspati | ndya tekang bhranta ling Bhaṭāra |
apan sojar nika sang hyang śāstra ya tinūt nika sang paṇḍita magawe punya-
bhakti | ya dumeh ika bhranta ling Bhaṭāra | kasihana ta ranak Bhaṭāra | wara-
hēn tēmēn tēmēn | mangkana ling bhagawan Wṛhaspati ||

Sumahur Bhaṭāra | ling nira |

4

अन्धा अन्धैः समायुक्ता गजस्याप्तुं शरीरकम् ।

चक्षुषानाप्तसादृश्यमन्योऽन्येन भ्रमाप्यते ॥८॥

Hana wuta samoha | amalaku winarah wruh ring liman | saka ri swi-
kānyan wruha | amalaku ta ya ginamēlakēn denikang wwang manon liman |
ndan kapwa dudū ginamēlnya sowang-sowang | hana anggamēli hulu | kadi kumbha
liman lingnya | waneh anggamēli talinga | kadi hirir liman lingnya | waneh
anggamēli gading | kadi kakayu binubut liman lingnya | waneh anggamēli
tulalai | kadi ulā liman lingnya | waneh anggamēli wētēng | kadi lambung liman
lingnya | waneh anggamēling iku | kadi wēlut liman lingnya | waneh anggamēli
suku | kadi tudung liman lingnya | asing atah ginamēlnya salah-siki ngkana |
nda tar wruh ri sādṛśya ning liman | ri pangadēnya pinḍakaranya | ambēknya
nayanya | tan wruh apan wuta | saginamēlnya juga kawruhanya | tandwa kadyangga
ning andhatattwa | an tar wruh ri sādṛśya ning liman | mangkana tikang janma |
wyāmoha ngaranya | ya pinakapētēngnya | wuta kalinganya | twas nikang
tattwa kaharan awayawa ning liman | yāngkēn hulu gading tulalai wētēng
suku iku | ikang śāstra lawan aji | akweh pwa kawyāpakan sang hyang wiśesa |
ya ta matangyan ika mangde bhranta wulangun ta ya | pati tandak-tandaki |
tan wruh ring lor lawan kidul | tan wruh ring mūlya lawan wiśesa | tan

wruh ring sor lawan maruhur | tan wruh ring kurang lawan lëwih | tan wruh
ring lunghā lawan tèka | ikang jñāna mangkana | yeka bhrānta ngaranya | tan
paniddhākēn prayojana | mangkana ling Bhaṭāra ||

Sumahur bhagawān Wṛhaspati | ling nira |

5

भगवन् सर्वतत्त्वज्ञ अनादिपरमेश्वर ।

त्वामेतच्छ्रोतुमिच्छामि भगवन् सर्वतत्त्वकम् ॥५॥

Sājñā Bhaṭāra | atyanta sangsaya rānak Bhaṭāra denikang andhatattwa |
hana kapwa sādrśya nika sang hyang tattwajñāna anung pintonakēn ikang
śāstra kabeh | kasihana rānak Bhaṭāra | warahēn tēmēn-tēmēn yatanyan hilanga
punggung rānak Bhaṭāra | mangkana ling bhagawān Wṛhaspati ||

Sumahur Bhaṭāra | ling nira | atyanta iki dibyaning wuwustānaku bhaga-
wān Wṛhaspati | wēnangta tumakwanakēn ika sang hyang tattwajñāna |
kunang prayatna ta kita ri sang hyang śāstra | apan anghing kita winarahku ri
ngke | winarahku ri sang hyang aji | apan kita kinon guru loka ring swarga |
śiṣyanta mangajarakēna ring mānuṣa dlāha ||

6

द्विविधं तत्त्वं परमं चेतनमचेतनञ्च ।

व्याप्नोति सर्वतत्त्वेषु सूक्ष्ममुन्नेयं यत्नतः ॥६॥

Ndah lwir nikang tattwa kawruhananta | cetana lawan acetana | c e t a n a
ngaranya jñānaswabhāwa wruh tan kēneng lupa | nityomidēng sadākāla | tan
kāwarānan | ya sinangguh cetana ngaranya | a c e t a n a ngaranya ikang tanpa
jñāna | kadyangga ning watu | ya sinangguh acetana ngaranya |

Atēmu pwekang cetana lawan acetana | ya ta mangdadyakēn sarwatattwa |
lwirnya | pradhānatattwa | trigunatattwa | buddhitattwa | ahangkāratattwa | bāhye-
ndriyatattwa | karmendriyatattwa | pañcamahābhūtatattwa | nahan yang sarwa-
tattwa ngaranya | ya ta kawruhananta tēmēn-tēmēn | nihan lakṣaṇanya pājarang-
kweri kita | tēlu pratyeka ning cetana | lwirnya | Paramaśiwatattwa | Sadāśiwa-
tattiwa | Śiwatattwa | nahan yang cetana tēlu ngaranya mapalenan ||

Paramaśiwatattwa ngaranya |

अप्रमेयमनिर्देश्यमनौपम्यमनामयम् ।
 सूक्ष्मं सर्वगतं नित्यं ध्रुवमव्ययमीश्वरम् ॥ ७ ॥
 अप्रमेयमनन्तत्वादनिर्देश्यमलक्षणम्
 अनौपम्यमनादृश्यं विमलत्वादनामयम् ॥ ८ ॥
 सूक्ष्मञ्चानुपलभ्यत्वाद् व्यापकत्वाच्च सर्वगम् ।
 नित्याकारेण शून्यत्वमचलत्वाच्च तद् ध्रुवम् ॥ ९ ॥
 अव्ययं परिपूर्णत्वाद् सौम्यभावं तथैव च ।
 शिवतत्त्वमिदमुक्तं सर्वतः परिसंस्थितम् ॥ १० ॥

Aprameya Bhaṭāra | tanpāṅgēn-angēnan | apa hetu | ri kadadinya n
 ananta | tan pahingan | anirdeśya m | tan patuduhan | ri kadadinya n tan
 palakṣaṇa | anaupamyam | tatan papaḍa | ri kadadinya n tan hana paḍa
 nira juga | anāmayam | tatan kēneng lara | ri kadadinya n alilang | sūkṣma
 ta sira | ri kadadinya n tan wēnang inupalabdhi | wyāpaka ta sira sarwagata |
 kahibēkan tikang rāt denira | sahananya kabeh | nityomidēng sadākāla |
 ri kadadinya n tan pasangkan | dhruwam | mengēt ta sira | ri kadadinya
 n tan polah | umidēng sadākāla | awyayam | tatan palwang | ri kadadinya
 n paripūrṇa | Īśwara ta sira | Īśwara ngaranya ri kadadinya n prabhu ta
 sira | sira ta pramāṇa tan kapramāṇan | nahan yang Paramaśiwatattwa
 ngaranya ॥

Nihan yang Sadāśiwatattwa ngaranya | i sor ning Paramaśiwatattwa |

सव्यापारः शिवः सूर्यः चैततत्त्वः सदाशिवः ।
 सपदः सगुणो व्यापी अरूपत्वात् प्रचर्यते ॥ ११ ॥
 उत्पादको न साधकः तत्तस्यानुग्रहपरः ।
 विरोचनकरो नित्यः सर्वज्ञः सर्वकृद्विभुः ॥ १२ ॥
 अशरणस्य स भ्राता स माता स पिता मतः ।
 स मोचकः सर्वदुःखाद् यथा जन्मनि जन्मनि ॥ १३ ॥

Sawyāpārah | Bhaṭāra Sadāśiwa sira | hana padmāsana pinakapalung-
guha nira | aparan ikang padmāsana ngaranya | śakti nira | śakti ngaranya |
wibhuśakti | prabhuśakti | jñānaśakti | kriyāśakti | nahan yang caduśakti ||

Nihan tang wibhuśakti ngaranya |

14

ऊतप्रोतञ्जगदिदं शिवेन परमेशिना ।

ऊतं व्याप्तमिति प्रोक्तं प्रोतञ्च मणिसूत्रवत् ॥ १४ ॥

Inūta nira ikang sarwatattwa | inūta ngaranya | winyāpaka nira |
kadyangga ning miñak haneng susu | hanekang miñak ngkäneng susu |
ndatan katon | ya ta sinangguh ūta ngaranya | prota ngaranya | maṇisūtra-
wat | kadyangga ning maṇi mangekadeśa gatinya | ika tang ūta prota |
ya ta wibhuśakti ngaranya | sira gumawe ikang rāt kabeh | prabhuśakti
ngaranya | tatan kabādha de nira ring rāt kabeh | nahan yang caduśakti
ngaranya padmākāra | ri madhya nika | ngkāna ta palungguhan Bhaṭāra
[ri] kāla nira n maśarīra | mantrātmā ta sira | mantra pinakaśarīra nira |
Īśāna mūrdhā ya | Tatpuruṣa waktra ya | Aghora hṛdaya ya | Bāma-
dewa guhya ya | Sadyojāta mūrti ya | aum | nahan pinakaśarīra Bhaṭāra |
bhāswara sphatikawarṇa | nahan ikanang guṇa ri sira | dūraśrawaṇa |
dūrasarwajña ta sira | dūradarśana ta sira | dūraśrawaṇa ngaranya rumēngö
śabda madoh aparēk | dūrasarwajña ngaranya wruh ry ambēk ning
madoh aparēk | dūradarśana ngaranya tumon ing adoh aparēk | sawang-
sawang guṇa ngaranika | aṇimā | laghimā | mahimā | prāpti | prākāmya |
īśitwa | waśitwa | yatrakāmāwasāyitwa | ya ta aṣṭaiśwarya ngaranya | pinaka-
swabhāwa Bhaṭāra | nahan yang Sadāśiwatattwa ngaranya |

I sor nikang Sadāśiwatattwa Māyāśirastattwa ngaranya | unggwan sang
hyang aṣṭawidyāsana | Ananta | Sūkṣma | Śīwatama | Ekarudra | Ekanetra | Trimūr-
ti | Śrīkaṇṭha | Śīkhaṇḍī | sang hyang Ananta sira kinon Bhaṭāra umyāpaka
ikang bhuwana lawan jagat | api tuwi manglēpasakēn ātmā wyāpāra waneh |
yapwan huwus wyāpāra pakon Bhaṭāra | irika ta yan mokta sang hyang
Ananta | sang hyang Sūkṣma gumanti Ananta | Śīwatama gumanti Sūkṣma |
Ekarudra gumanti Śīwatama | Ekanetra gumanti Ekarudra | Trimūrti gumanti

Ekanetra | Śrīkaṇṭha gumanti Trimūrti | Śikhaṇḍi gumanti Śrīkaṇṭha |

Śrīkaṇṭhāku teki | Śrīkaṇṭha ngaranku kinon maweh aji ring brahmāṇḍa | pinanah pwaku ring rāgi de Bhaṭāra kāma | gēlēngku ri sang hyang Kāma | matangyan dinēlēng ya ring dṛṣṭiwīṣa | syuh pwekāwak sang hyang Kāmadewa | bhaṣmibhūta | matēmahan awu | ndan ikang rāga kawēkas iry aku | ya ta matangyan makarabi ibunta Bhaṭārī Umā anpakānak sang Sanatkumāra | nahan tattwa nira sang hyang anaku sang Wṛhaspati | ikang Rudra i sor ya inalapku piningruhurakēnku | sira gumanti ya Śikhaṇḍi | nahan yang Māyāsīrastattwa ngaranya | i sor nikang Māyāsīrastattwa | yatika Māyātattwa ngaranya | Māyātattwa ngaranya | sūnya tāwak ny acetana | pada lawan Śīwatattwa | ndan acetana swabhāwanya | ya ta sornya sangkeng Śīwatattwa | winyāpakākēn pwa ya dening Śīwatattwa | cetana swabhāwanya | ūtaprota pweka dening Śīwatattwa | mamyāpaka ikang ūta wilbuh ring awak nikang Māyā | ikang prota mangedkadeśa | ikang Śīwatattwa prota swabhāwanya ring Māyā | ya ta matangyan koparēnggan mala | mala ngaraning acetana | apan ikang Śīwatattwa sēlēng sphatikawarna | nirmala malilang aho mahēning | pinakaswabhāwanyañcetana | koparēnggan pwa ya dening acetana | hilang ta śakti nira |

Śakti ngaranya ikang sarwajña lawan sarwakartā | mari pweka Śīwatattwa | sarwajña sarwakāryakartā | ya ta sinangguh ātmā ngaranya | cetana lēngēng-lēngēng ngaranya | akweh pwekang ātmatattwa | ya ta matangyan sēsök tang Māyātattwa | kadyangga ning umah ning tawwan | matap matumpang-tumpang | ikang Māyā yāngkēna umah ning tawwan | ikang ātmā yāngkēn anak ning tawwan | adhomukha tumungkul ngaranya | mulat i sor juga tikang ātmā | tan wruh irikang tattwa i ruhurnya | inulahakēn pwekang Māyātattwa dening śakti Bhaṭāra | mētū tang pradhānatattwa | ganal-ganal ning Māyā sūnya tāwak ny acetana | pinatēmwakēn pwekang ātmatattwa lawan ikang pradhānatattwa de Bhaṭāra | hilang malupa ikang ātmā acetana | apan tan pajūana | mawyāpakeng pradhānatattwa | ika ta maweh lupa ring ātmā | ya ta pradhānatattwa ngaranya | inulahakēn pwekang pradhānatattwa dening kriyāsakti Bhaṭāra | an pakānak tang triguṇatattwa | triguṇatattwa ngaranya sattwa rajah tamah ||

लघु प्रकाशकं सत्त्वं चञ्चलं तु रजः स्थितम् ।
तमो गुरु वरणकमित्येतच्चित्तलक्षणम् ॥ १५ ॥

Ikang citta mahangan māwa | yeka sattwa ngaranya | ikang madērēs
molah | yeka rajah ngaranya | ikang abwat pētēng | yeka tamah ngaranya ॥

मोक्षः स्वर्गश्च नरकं तिर्यग्भावश्च मानुषम् ।
चित्तपापस्य जायते चित्तस्य ह्यनुभावतः ॥ १६ ॥

Ikang citta hetu nikang ātmān pamukti swarga | citta hetu ning ātmā
tibeng naraka | citta hetu nimittanya n pangdadi tiryak | citta hetunya n
pangjanma mānuṣa | citta hetunya n pamanggihakēn kamokṣan mwang kalē-
pasan | nimittanya nihan ॥

आर्जवत्वमसक्तत्वं मृदुता संविभावित्वम् ।
ईश्वरत्वं कुशलत्वं मधुरत्वं सुवेषता ॥ १७ ॥

Ikang ambēk duga-duga dṛḍha | masō ta ya wruh ta ya ri palenan ing
wastu lawan maryādā | wruh ta yeng Īswaratattwa | widagdha ya | mamanis
ta ya denya n pamētwakēn wuwusnya | mahalēp piṇḍākāra ny awaknya | yeka
lakṣaṇa ning citta sāttwika ॥

Nihan tang rajah ngaranya |

क्रूरत्वञ्चैव दपित्वं साहसित्वं प्रचण्डता ।
लोभित्वञ्चपलत्वञ्च निर्घृणत्वं प्रमादिता ॥ १८ ॥

Ikang ambēk krora | lawan ikang ulah krodha katatakut | darpa ta ya
sāhasika ya | panasbhāran lobha | capalahasta | capalapāda | wācapala | tan hana
kasihnnya | palēh-palēh masiga | yeka lakṣaṇa ning citta si rajah ngaranya ॥

Nihan tang tamah ngaranya |

आलस्यं भीरुता तन्द्रा निद्रा हिंसा प्रमादिता ।
शोकिता मूकता चैवासौम्यता नित्यबन्धता ॥१९॥

Ikang ambèk wèdi-wèdi | luhya pangëmèh | wuk turū | bwat angdwa-dwa |
angëlëm amāti-māti | palèh-palèh | putèk hati | abwat wulatnya | yeka citta si
tamah ngaranya ॥

Ikang citta sattwa rajah tamah ngaranya | yatika umikèt sang hyang
ātmā | nihan phalanya |

अत्यन्तं सात्त्विकं चित्तं निर्लेपमन्तरोपमम् ।
कृतमाकाशमयत्वं सर्वमोक्षप्रतिज्ञातम् ॥२०॥

Yan sāttwika ikang citta | ya hetu ning ātmān pamanggihakèn kamokṣan |
apan ya nirmala | dumeh ya gumawayakèn rasa ning āgama lawan wèkas
ning guru ॥

समत्वं रजसः प्रोक्तं धर्मं तेनेच्छति शुभम् ।
सत्त्वं कस्मात् संयुक्तं वा तदेव स्वर्गमायनम् ॥२१॥

Yapwan paḍa göng nikang sattwa lawan rajah | yeka matangyan mahyun
magawaya dharma denya | kadadi pwekang dharma denya n kalih | ya ta
matangyan mulih ring swarga | apan ikang sattwa mahyun ing gawe hayu |
ikang rajah manglakwakèn ॥

त्रिगुणमूढकञ्चित्तं सुनादि सन्धकयक ।
त्वयकस्मत्त्व मलत्व समेष्टं मानुषं फलम् ॥२२॥

Yan paḍa göngnya katèlu | ikang sattwa rajah tamah | ya ta matangyan
pangjanma mānuṣa | apan paḍa winèh ring kahyunya | ikang sattwa rajah
tamah | agawaya hala ling nikang rajah | matangguh ikang sattwa | luhya

lêmeh ling nikang tamah | manglakwakên ikang rajah | magawaya hayu ling
 nikang sattwa lawan rajah | kabwatan denikang tamah | mangkana ganti.ganti
 nikang triguna | ya ta matangyan tan hana kadadi denikang âtmâ ring agawe
 hala hayu | yapwan kadadi pwekang gawe hala hayu dening âtmâ | ya ta
 matangyan pangjanma mānuṣa | ya ta iningêtakên de Bhaṭāra Widhi | ri
 pântara ning swarga lawan naraka | yatika paśucyan ing âtmâ | asing
 sagawenyāngdadi mānuṣa | ya ta iningêtakên de Bhaṭāra Widhi | apan sira
 pinakaparcaya Bhaṭāra ring śubhāśubhakarma ning janma ||

23

अत्यन्तं राजसं चित्तं क्रोधादौ केवलं सक्तम् ।

अग्नेरेव प्रजननं को ह्यग्निमयसप्तचः ॥२३॥

Yapwan citta si rajah magöng | krodha kewala | śakti pwa ring gawe
 hala | ya ta hetu ning âtmâ tibeng naraka | salwir nikang sangsāra hinidēpnnya ||

24

अत्यन्तं तामसं चित्तं निद्रापरं सुसमूढम् ।

स्थावरं शीघ्रमायन्तं तद् ध्रुवं चित्तकार्यतः ॥२४॥

Yapwan tamah magöng ring citta | ya hetu ning âtmâ matēmahan
 tiryak | lima prakāra ning tiryak | lwirnya | paśu | mṛga | pakṣī | sarīsrpa |
 mīna | kanēmnya sthāwara | paśu ngaranya ingwan-ingwan ing wanwa | sapi |
 kēbo | śwāna | wōk saprakāra || mṛga ngaraning sattwa haneng wana | singha |
 mong | kidang saprakāra ring alas || paṣṣī ngaranya salwir ing manuk mōr |
 hayam | itik saprakāra || sarīsrpa ngaranya salwir ing alaku-laku ḍaḍanya |
 wēdit | lintah | ulā | wēlut saprakāra || mīna ngaranya salwir ing haneng
 wway | iwak lwah samudra | ityewamādi magöng adēmit saprakāra | sasing
 lumaku-laku ya janggama ngaranya | nahan tēmahan ing âtmâ yan magöng
 tamahnya | ya tan dadi ikang dharmasādhana denya | anpangdadi ta ya
 janggama | ya ta matangyan matēmahan kayu.kayu kapingnēmnya janma |
 matangyan sthāwara odwad | rondon | dukut saprakāra ning tan kilip | tarmo-
 lah ring unggwanya juga | yeka sthāwara ngaranya | ikang kumilip ya janggama
 ngaranya | nahan tēmahan ing âtmâ yan agöng citta si tamah ||

43

Sangka ring triguṇa mētu tang buddhi | makweh prakāra ning buddhi |
 nihan lwirnya | dharma | jñāna | wairāgya | aiśwarya | ndan hana ta baliknya |
 adharma | ajñāna | awairāgya | anaiśwarya | nihan tang pañcawiparyaya
 ngaranya | hana ta tuṣṭi ngaranya | hana ta aṣṭasiddhi ngaranya | nahan ta
 wṛtti ning buddhi ngaranya ||

Dharma ngaranya |

25

शीलं यज्ञस्तपो दानं प्रव्रज्या भिक्षा ह्येव च ।

योगश्चापि समासेन धर्मस्यैको विनिर्णयः ॥२५॥

Śīla ngaraning mangrakṣācāra rahayu | yajña ngaraning mang-
 hanākēn homa | tapa ngaraning umātindriyanya | tan winch ring
 wiśayanya | dāna ngaraning weweh | prawrajyā ngaraning wiku
 anāśaka | bhikṣu ngaraning dikṣita | yoga ngaraning magawe samādhi | nahan
 pratyeka ning dharma ngaranya ||

Nihan tang jñāna ngaranya |

26

प्रत्यक्षमनुमानञ्च कृतान्ताद्वचनागमः ।

प्रमाणं त्रिविधं प्रोक्तं तत् सम्यग्ज्ञानमुत्तमम् ॥२६॥

Ika sang kinahanan dening pramāṇa tēlu ngaranya | pratyakṣānu-
 mānāgama | pratyakṣa ngaranya katon kagamēl | anumāna ngaranya
 kadyangga ning anon kukus ring kadohan | ya ta manganumāna hingan ing
 apuy | yekānumāna ngaranya | āgama ngaranya ikang aji inupapattyan de
 sang guru | yeka āgama ngaranya | sang kinahanan dening pramāṇa tēlu |
 pratyakṣānumānāgama | ya ta sinangguh samyagjñāna ngaranya ||

Nihan tang wairāgya ngaranya |

27

दृष्टानुश्राविते भोगे सुखे देहे विरागिता ।

तद्वैराग्यं समाख्यातं न योगी योगनिःस्पृहः ॥२७॥

Hana bhoga katon | kadyangga ning ratu pamēgēt | hana bhoga karēngō |
 kadyangga ning kahyangan swarga kadewatan | ika tang bhoga katon karēngō |

44

tatan maharēp irika kabeh | apan ing ratu towi tan aharēp ta sira | yateka
sinangguh wairāgya ngaranya ||

Nihan tang aiśwarya ngaranya |

28

भोगेषु चोपभोगेषु परिभोगेषु वा पुनः ।

सामान्यं त्रिषु विज्ञेयं तदैश्वर्यं विपश्चिता ॥२८॥

B h o g a ngaranya salwir ing kapangan kenum | u p a b h o g a ngaranya
salwir ing sinandang | p a r i b h o g a ngaranya ikang marabi mahulun | sang
kinahanan denika kabeh | yeka aiśwarya ngaranya | ika tang dharma | jñāna |
wairāgya | aiśwarya | ya ta nimitta ning asih Bhaṭāra ring ātmā ||

Nihan ta baliknya | adharma | ajñāna | awairāgya | anaiśwarya ||
a d h a r m a ngaranya ikang buddhi kinatayan dening dharma |
lingnya | syapa karih wruh ring swarga ngaranya | syapa sangkanya | syapa
sangka ning naraka | pāpa magawe hala | kaswargan rakwa magawe hayu |
dōhadoh ika wuwus ning maling | wwang maharēp puñyanana sang wiku
majarakēn ikāna | ri wēdinya ring takēr hopan hetunya n lumakwa wiku | ika
ta tan byakta wuwus ning aji | apan tan katon winarahakēn | mangkana ling
nikang buddhi adharma || a j ñ ā n a ngaranya ikang buddhi kinatayan dening
anumānāgamapratyakṣa | tapwan kinahanan denika | ya ta matangyan
kinahanan dening wikalpa | sangśaya | bhrānta | wikalpa ngaranya ikang
umangēn-angēn ikang wastu tapwan tinonya | sangśaya ngaranya ikang
ambēk sandeha | bhrānta ngaranya ikang ambēk salah sēngguh | ika tang
ambēk wikalpa sangśaya bhrānta | yateka ajñāna ngaranya || a w a i r ā g y a
ngaranya ikang buddhi jēnēk hyunya ring wastu kaniṣṭhamadhyamottama |
lingnya mangke mūlya | ya lēwih ngaranya | ya ta awairāgya ngaranya ||
a n a i ś w a r y a ngaranya ikang buddhi kinatayan dening bhoga upabhoga
paribhoga | yeka sinangguh anaiśwarya ngaranya | nahan tang balik nikang
caturaiśwarya ngaranya ||

Apa matangyan sinangguh kinasihan de Bhaṭāra ikang buddhidharma |
nihan ta phalanya |

स्वर्गं धर्मेण गमनं देवयोनिषु जायते ।
अणिमादिगुणोपेतः सर्वभोगेषु तृप्यते ॥२९॥

Yan dharma kadadi dening buddhi । hetunya n mulih ring swarga ।
alawas pwa ya mukti ring swarga । mangdadi ta ya dewatā । kapanggih tang
añimādiguṇa denya ॥
Nihan ta phala ning jñāna ।

सम्यग्ज्ञानाद्धि कामतः चतुःशक्तिः स पण्डितः ।
मोक्षपदं समासाद्य न भवे विशते पुनः ॥३०॥

Ikang kinahanan dening samyagjñāna । sira ta rasika lēwih । apan sira
umangguhakēn kamokṣan । tan pangjanma muwah । kinahanan dening caduśakti ।
ya ta sinangguh tēka ring janmāwasāna ngaranya । umulih ring śiwapada ।
cetana nira sātmaکا lawan Bhaṭāra ॥
Nihan ta phala ning wairāgya ।

वैराग्यात् प्रकृतौ लीनः सुप्तवत् सुखमाप्नुयात् ।
दीर्घे काले च वा पुनः देवयोनिषु जायते ॥३१॥

Ikang wairāgya । sira umulih ring prakṛtiloka । kadi enak ing aturū tan
pangipi । mangkana ta enak ning sukha kapanggih de nira । wēkasan mangdadi
ta sira dewatā । nahan ta phala ning wairāgya ॥
Nihan ta phala ning aiśwarya ।

ऐश्वर्येणाप्रतिहतः सर्वभोगेन तृप्यते ।
अणिमादिगुणोपेतो देवयोनिषु जायते ॥३२॥

Tan katahēn asing paranira । mwanḡ solah nira ta ya । sukha

ta ya saparanya | wêkasan ta ya mangdadi dewatâ | kapanggih tang animâdiguṇa denya | nahan ta phala ning aiśwarya ||

Nihan ta phala ning baliknya | ikang buddhi makawija ng adharmā | yekāṅgdadi tiryak | apan manayakēn dharmā | phala ning jñāna | yeka inapusan ing karmasukha | apan apunggung ring tattwajñāna | kelu-ilu ikang pagawe hala hayu | ya nimittanya n maputēran ring janma manuṣya | naraka tiryak tēmahanya waneh | akēdik pwa ya jāti ning wwang magawe hayu | matangyan makweh mangdadi tiryak | patimbunan ing magawe hala | ikang awairāgya mwang anaiśwarya | matangyan kinalalisan de Bhaṭāra | ikang ātmā makawija ng adharmā | ajñāna | awairāgya | anaiśwarya ||

Nihan tang pañcawiparyaya ngaranya | lwirnya | tamah | moha | mahā-moha | tāmisra | andhatāmisra | tamah ngaranya ikang buddhi maharēp amangguhakēnang suhasakala | moha ngaranya maharēp amangguhakēnang aṣṭaiśwarya | mahāmoha ngaranya maharēp amangguhakēnang sukha ring niṣkala lawan kāṣṭaiśwaryan | tāmisra ngaranya umayam-ayam ikang sukha kapanggiha hēlēm | andhatāmisra ngaranya wwang tumangisakēn ikang wastu huwus hilang | nahan tang pañcawiparyaya ngaranya | ika ta kabeh nimitta ning ātmā sangsāra ika ||

Nihan tang tuṣṭi ngaranya | lwirnya | Arjana | rakṣaṇa | kṣaya | sangga | hingsā | bhāgya | kāla | ātmā | arjana ngaranya ikang amulung sarwa drēwya | rinakṣa ya | ya tuṣṭi ngaranya | rakṣaṇa ngaranya ikang huwus mamulung drēwya | rinakṣa ta ya | ikang duwēg mangrakṣa drēwya | tuṣṭi atah ngaranya | kṣaya ngaranya wwang manghidēp lara | alwang pweka laranya | ngūnihuni n warasa | tuṣṭi ngaranya | sangga ngaranya ikang atēmu lawan kasihnya | ya tuṣṭi ngaranya | hingsā ngaranya ikang amāti-māti | makakāryāmangana | tuṣṭi ngaranya yeka bāhyatuṣṭi ngaranya || nihan tang ādhyātmikat tuṣṭi ngaranya | bhāgya ngaranya ikang buddhi mahenak ambēknya | an tan pamanggihakēn sukha | lingnya | iharah tan hana kunang gawengku rahayu ngūni | matangyan tan panēmu sukha mangke | ya ta matangyan ko ng awak pamrih ta pagawe hayu | maran tan mengkene dlāha ring janma sowah | tuṣṭi ngaranya | kāla ngaranya kalalah aku umanggihakēna ikang inayam-ayamku | apa kunang kalinganya | ri deny an tan kalalah karika kunang | her sakarēng

tékaha kita dlāha | tuṣṭi ngaranya | ātmā ngaranya hana ta jñāna mamiweka
 ng ātmā | sahingan ing warah-warah sang guru | yatika pinakahingan ing
 jñānanya | tan hana swata iriya | tan pamṛddhyakēn ikang jñāna pawarah
 iriya | apan tan pagawe samādhi | humēnēng juga mahenak ambēknya | nahan
 prakāra ning tuṣṭi | nimitta ning jñāna kapihēran wawang mahenak ambēk-
 nya ||

Nihan tang aṣṭasiddhi ngaranya |

33

दानमध्ययनं शब्दस्तर्कः सौहृदमेव च ।

त्रयो दुःखविधाताश्च सिद्धयोऽष्ट प्रकीर्तिताः ॥३३॥

D ā n a ngaranya sang wēnang maweweh | a d h y a y a n a ngaranya sang
 wēnang mangaji | hana ta sira sādha | sangka ri tīkṣṇa ning kasādhakan |
 angrēngō ta sira śā b d a sūkṣma | athawā hana ta sira wēnang manarka wastu
 sakala lawan sūkṣma | tarka ngaraning jñāna mangūha | nda tan salah
 dening mangūha | yeka b ā h y a s i d d h i ngaranya ||

Nihan tang ā d h y ā t m i k a s i d d h i ngaranya | ika sang wēnang humi-
 langakēn ikang duhkha tēlu | ndya ta yang duhkha tēlu ngaranya | ādhyāt-
 mika duhkha | ādhidaiwika duhkha | ādhibhautika duhkha || ā d h y ā t m i k a
 d u h k h a ngaranya ikang lara sangkeng manah | lwirnya | rāga | dweṣa | moha |
 urēm bhāra gigil | puru | kuris | wāta | pitta | śleṣma | śūla | larahatin | nahan
 tang ādhyātmika duhkha ngaranya || ā d h i d a i w i k a d u h k h a ngaranya
 ikang inalap ing gēlap | edan | ayan | kāweśa graha | saprakāra ning duhkha
 sangkeng dewa | yeka ādhidaiwika duhkha ngaranya || ā d h i b h a u t i k a
 d u h k h a ngaranya pinērang | rinacun | jinarēm | kēneng upas | kesyan |
 inabhicāri | tinēluh | tinuju khala ulā lalatang | saprakāra ning lara duhkha
 sangkeng bhūta | bhūta ngaran ika māwak kabeh | yeka ng ādhibhautika duhkha
 ngaranya || ika ta sang wēnang humilangakēn ikang duhkha samangkana
 kwehnya | sira ta sinangguh ā d h y ā t m i k a s i d d h i ngaranya | kunang ikang
 wwang sinangguh u t t a m a s i d d h i ngaranya sang yogiśwara | sang umang-
 gūhakēn aṇimādiḡṇa | nahan tang wṛtti ning buddhi kawruhananta |

Sangka ring buddhi mētu tang ahangkāra | tēlu prakāranya | lwirnya |

sāttwika | rājasa | tāmasa | nahan bhedanya | si waikṛta yeka sāttwika | si taijasa yeka rajah | si bhūtādi yeka tamah | sangka ring ahangkāra [si waikṛta] mētu tang manah lawan deśendriya | lwirnya | śrotra | twak | cakṣuh | jihwā | ghrāṇa | wāk | pāṇi | pāda | pāyu | upastha | sangka ring ahangkāra si bhūtādi mētu tang pañcatanmātra | ikang ahangkāra si taijasa | yeka umilu mamētwakēn kārya-nikang ahangkāra si waikṛta lawan si bhūtādi | apan makaswabhāwa mangu-lahakēn ||

Aparan sinangguh pañcatanmātra ngaranya | nyapan tahankwa linganta | nihan nyang śabda | sparśa | rūpa | rasa | gandha | wyaktinya | tutu-pana talinganta | hana śabda karēngö | litlit nikang śabda karēngö | yeka śabdatanmātra ngaranya | hana ta hangin madērēs | litlit nika rumēsēp ing kulit kahiḍēpanya | yeka sparśatanmātra ngaranya | hana ta sandhyāwelā ngaranya | huwus sumurup sang hyang Āditya | hana ta teja nira kawēkas | litlit nikang teja katon | yeka rūpatanmātra ngaranya | rasatan-mātra ngaranya ikang pinangan mapahit mamanis kunang | litlit nikang rasa rinasan kawēkas ing liḍah tan wwang hilang | hana śeṣanya kari | yeka rasatanmātra ngaranya | gandhatanmātra ngaranya hana ta candana tinunu | litlit ning gandhanya inambung | yeka gandhatanmātra ngaranya | samangkana pañcatanmātra ngaranya ||

Sangkeng pañcatanmātra mētu tang pañcamahābhūta | ākāśa mētu sangkeng śabdatanmātra | wāyu mētu sangkeng sparśatanmātra | teja mētu sangkeng rūpatanmātra | āpah mētu sangkeng rasatanmātra | pṛthiwī mētu sangkeng gandhatanmātra | nahan yang pañcamahābhūta ngaranya | sakala pratyakṣa katon kagamēl | ndah yeka hingan ing tattwa i sor | nahan swabhāwa ning tattwa kabeh | kapwa umyāpaka tattwa i sornya | ikang tattwa i sor tan wēnang ya umyāpakerikang tattwa i ruhurnya | ikang pṛthiwītattwa ya patimbunan ing tattwa kabeh | śabda guṇa ning ākāśa | sparśa guṇa ning wāyu | rūpa guṇa ning teja | rasa guṇa ning āpah | gandha guṇa ning pṛthiwī || kunang ikang rasa | nēm prakāra nika | lwirnya | lawana | amla | kaṭuka | tikta | kaṣāya | madhura | lawana ngaranya asin | amla ngaranya asēm | kaṭuka ngaranya pēḍēs | kaṣāya ngaranya sēpēt | madhura ngaranya manis | tikta ngaranya pahit | nahan tang śaḍrasa ngaranya || guṇa ning pṛthiwī gandha | rwa lwir ning gandha | abo mwang awangi ||

Ikang śaḍrasa | ya teka pinangan ininum dening laki laki lawan anakēbi |
 ya ta mangdadyakēn hurip lawan śarīra | sārī nikang śarīra | ya ta matēmahan
 kāma ring laki-laki | śukla ngaranya waneh | śwanita ring anakēbi | matēmu
 pwekang śuklaśwanita ngkāueng padmanāḷi madhya ning śaḷkoṣa | yatika
 kinahanan ing hurip | salwir ning makaśuklaśwanita | yan wwang yan tiryak |
 salwir ing rūpa ning kawitanyātah tinurunya | yan makweh ikang śukla
 sangkeng śwanita | lanang tēmahnya | yan makweh ikang śwanita sangke śukla |
 yeka tēmahan wadwan | kunang yan paḍa kwehnya ikang śuklaśwanita |
 yatika janmāntarapurūṣa ngaranya kēḷi walawadi hara tēmahnya | ikang
 śuklātēmahan ya tabulan | odwad | sumsum | ikang śwanita dadi daging |
 rudhira | carma | tēlu sakeng laki-laki | tēlu sakeng anakēbi | yeka sinangguh
 śaḷkoṣa ngaranya |

Ikang śabdatanmātra dadi talinga | pinakapangrēngō pakēnanya | ikang
 sparśatanmātra dadi kulit | pinakapangrasa panastis pakēnanya | ikang rupa-
 tanmātra dadi mata | pinakapanon pakēnanya | ikang rasatanmātra dadi hilat |
 pinakapangrasa pakēnanya yan pamukti śaḍrasa | ika gandhatanmātra dadi
 hirung | pinakapangambung gandhābo awangi pakēnanya | yatika pañca-
 buddhīndriya ngaranya | apan yeka pinakagolaka ning indriyeka sāmpan
 ingujar ngūni | śrotreṇdriya munggw ing talingat | pinakakaraṇa ning ātman
 pangrēngō śabda pakēnanya | ikang twagīndriya munggw ing kulit | pinaka-
 karaṇa ning ātmān panghidēp panastis pakēnanya | ikang cakṣurīndriya
 munggw ing mata | pinakakaraṇa ning ātmān panon rūpa warna pakēnanya |
 ikang jihvēndriya munggw ing ilat | pinakakaraṇa ning ātmān pangrase
 śaḍrasa | ikang ghrāṇēndriya munggw ing irung | pinakakaraṇa ning ātmān
 pangambung gandhābo awangi | ikang wāgīndriya munggw ing tutuk |
 pinakakaraṇa ning ātmān paśabda pakēnanya | ikang pāṇīndriya munggw
 ing tangan | pinakakaraṇa ning ātmān panggamēl-gamēl pakēnanya | ikang
 pādēndriya munggw ing suku | yeka pinakakaraṇa ning ātmān lumaku pakē-
 nanya | ikang pāywindriya munggw ing silit | pinakakaraṇa ning ātmān
 pangising angēntut pakēnanya | ikang upasthēndriya munggw ing purus
 bhaga | pinakakaraṇa ning ātmān pangēyēh mwang amētwakēn śuklaśwanita
 pakēnanya | nahan ta krama ning daśēndriya haneng śarīra ||

Sumahur bhagawān Wṛhaspati | ling nira | umapa teki rwa de Bhaṭāra
 majarakēn indriya | umungguh lawan inungguan | apan ri hana nikang golaka

ya ta nimitta ning ātmān panggrhita ng wiṣaya ॥

Sumahur Bhaṭāra | ling nira | yogya ika denta matakwan kamu ng Wṛhaspati | kadi pramāṇātekanḡ golaka ning ātmā | nyang talinga tan wēnang mangrēngö śabda yan tan hana ng śrotrendriya | wyaktinya n atuli | hana talinganya lawan lyangnya | kathamapi tarpangrēngö śabda | yan tan hana ng śrotrendriya | mangkana ng mata kasahanang cakṣuh | yan kasaputan putih-putih | nguniweh ri tan pesyanya | mapeka tarpanon | mangkana ng lumpuh kēḡli prakāranya tan wēnang ika ri wiṣayanya | yan tan hana ng indriyanya | katon pweka kabeh denta kamu ng Wṛhaspati | ya ta matangyan lyan tang indriya lawan golaka | ikang manah yeka ratu ning indriya sumangkalpa ikang wiṣaya | apan wit nikang indriya | manangkalpa ngaranya umastw ikang wiṣaya | ginḡhita ning indriya | yeka gawe ning manah | ikang indriya kabeh tan angga rakwa tan wehēn ing wiṣayanya | apan enak ning mananḡang mamangan manginum | enak ning malakyarabi | enak ning mangrēngö tabēh-tabēhan | kidung gupit-gupitan | ya ta dumeh sang hyang ātmā jēnēk ing śarīra | apan sira mamukti rika kabeh ॥

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शक्तोपमं प्रधानं पुरुषो वृषभोपमः ।

ईशसारथिसंयुक्तं जगद् भ्रमितचक्रवत् ॥३४॥

Ikang śarīrāṅgkēn rēngga-rēngga ning gilingan | ikang śubhāśubha-karma ya sinangguh jagat | yateka maputēran ring swarga naraka | kaharan cakra ning gilingan | sang hyang ātmā kaharan lēmbu mangirid kang ratha | Bhaṭāra Īśwara kaharan sārathi | kumon ikang lēmbu mangirid kang ratha | tan angga ya tan lakwakēna makon | ya ta matangyan kapurihan ika ng kaṭik sasiki | ya ta paḡa ning ātmā | jēnēk mamet bhoga ning indriya sangka ring ewēh ning bhoga pinetnya | ya ta matangyan tumuwuh ikang rāga | moha | drēmbha | lobha | mātsarya | prihati | lapa | wēlēkang | panasbhāran | mangkana swabhāwa nikang janma kabeh | ikang ātmā mangkana yatikātmā wiparīta ngaranya | sungsang | pinakahulun dening hulunya | pinakakaṭik dening kaṭiknya | alawas pweka mangkana | mari tekang ātmā | rāga-rāga ika rūpanya | apan ikang rāga tarpēgat irikang janma manuṣya | pangan turū ya winiśēśākē-

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nya | alawas pwa ya makawiséša ng pangan turū | kṣaya tekang cetana kasēlēk dening tamah | apan jāti nikang mamangan menak turūnya | ikang turū magawe lupa ning ātmā | lupa pweka ng inabhyāsanya | gatinya denikang wuk turū | ya ta matangyan dadi paśu | sapi | kēbo | asu | wōk | pipilikā saprakāra | tamah ta yāgōng riyangdadi paśu | matangyan matēmahan kayu-kayu | rondon | dukut saprakāra | nahan tēmahan ing ātmā jēnēk tumūtakēna ling ning rāga ||

Sumahur bhagawān Wṛhaspati | ling nira | atyanta kāśyasih ning ātmā | sājnā Bhaṭāra | ndya teka luputa ring pāpa | matangyan lēpasa sangkeng papa naraka | mangkana ling bhagawān Wṛhaspati ||

Sumahur Bhaṭāra | ling nira | yan matatur ikang ātmā ri jātinya | irika ta yan alilang | sang hyang ātmā juga humilēpa sakasukhaduhkha ning śarīra | apan sira magopta hanerikang śarīra | manuluh irikang tattwa kabeh | ri wastu ning cetana | sumēlat ing tattwa ning śarīra kabeh | sira n umukti ya | paḍanya nihan |

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प्रधानं प्रासादेत्युक्तं त्र्यन्तो मन्त्री प्रकीर्तितः ।

गूढमिन्द्रियमित्याहुर्विषया भोगवत्सुखम् ॥३५॥

Ikanng śarīra ya ta kaharan kaḍatwan | ikanang tryantahkarana ngaranya ikang buddhi manah ahangkāra ya ta kaharan senāpatya | ikang indriya ya ta kaharan punpunanya lawan kaṭika | ikang wiśaya śabdādi ngaranya | ikang śabda sparśa rūpa rasa gandha | yekāngkēn bhoga pinangan ininum sadākāla | sang hyang ātmā sirāngkēn ratwa | mamukti ika kabeh | jēnēk pwa sang hyang ātmā mabhoga-bhoga ngkāna ring śarīra | ya ta matangyan tarwruh ry awak nira | tan atatur i jāti nira | nimittanya nihan | ingēt-ingētēn tēmēn-tēmēn | i wruha ning ātmeriya mangde ya n pamuhara ng sukha ning śarīra | ya ta matangyan hanāmrih mabhawah-bhawah | hanāsawah-sawah | magaga | mapande | huṇḍahagi | asing atah saprakāra ning mangdadyakēna sukha | ya ta ginawenya hēlēm-hēlēm | tapwan katēmu ikang sukha | ya ta hetunya n kasakitan | nghel ning mamikul-mikul | manglanḍak | manghuḍan | kapwa ya n malapa | wēlēkang | panastis | ndonya n dadya ning sukha pawehnya | irikang da'endriya | paḍanya kadyangga ning kaṭik tunggal | hana ya kasapuluh kapwakon-kon irikang kaṭik tunggal | ngkā tan angga tan lakwakēna pakon-konya sowang-sowang | matang-

yan sangsarekang katik tunggal ॥

Sumahur bhagawān Wṛhaspati | ling nira | yateka sanyāsan katonakēna
rānak Bhaṭāra | lakṣaṇa ning ātmān haneng śarīra | apan iwēh ikang citta lawan
ātmā bhedanya | ya tājarakēna ri rānak Bhaṭāra ॥

Sumahur Bhaṭāra | ling nira | nihan lakṣaṇanyengētakēnanta | ikang
kriyāśakti Bhaṭāra | yekomāweśa rikang ahangkāra | ikang ahangkāromāweśa
ikang wāyu | ikang wāyu ya ta sumambandbeking ātmā lawan śarīra | nihan
kramanya |

36

अथातः सम्प्रवक्ष्यामि नाडीनां त्र्यधिकाः शृणु ।

नाभौ नाभेरधः कन्दे अहङ्काराख्यनिर्गताः ॥३६॥

Hana ta nāḍi ngaranya ring śarīra | odwad magöng adēmit | sor ning
pusēr bungkah lungguhnya | umingruhur ta yeng pusēr | ngkāna ta yan
mapāng ātata umingruhur | yeka wit ning gurung-gurungan | tēlu prakāranya ॥

37-38

इडा तु पिङ्गला चैव सुषुम्ना च ततो भवेत् ।

गान्धारी हस्तिजिह्वा च पूषा चैव यशा तथा ॥३७॥

अलम्बुषा कुहूश्चैव शंखिनी दशमा स्मृता ।

प्रवक्ष्याम्यधुना वीर नाडीनां चागमांस्तथा ॥३८॥

Sapuluh ikang nāḍi magöng | lwirnya | iḍā | pinggalā | suṣumnā | gān-
dhāri | hastijihwā | pūṣā | alambuṣā | kuhū | śaṅkhiṇī | nahan ta nāḍi magöng |
I ḍ ā ngaraning gurung-gurungan ing tēngēn | p i n g g a l ā ngaraning gurung-
gurungan ing kiwa | s u ṣ u m n ā ngaraning gurung-gurungan ing tēngah |
hana ta pāngnyomiṇḍuhur tēka ring irung | katēlu lyang ning irung | katutu-
pan pwekang i tēngah | matangyan rwa lyang ning irung wēkasan | pāngnya
waneh tēkeng wunwunan | matangyan śiwadwāra ngaranya waneh ring wun-
wunan | waneh mara ring tangan suku jariji | tumumpang tumañcēb | umalang
umadēg | tēkeng suku ikanang nāḍi | pāngnya kapwa mapāng | wyāpaka irikang
daging kabeh | umētu pwa ya ring kulit | matēmahan puhunwulu ngaranya |
nā ḍ i ika ri dalēm | ika ta nāḍi kabeh ॥

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दश प्राणवहा एताः प्रधाना नाड्यः संस्मृताः ।
 प्राणोऽपानः समानश्च उदानो व्यान एव च ॥३९॥
 नागः कूर्मोऽथ कृकरो देवदत्तो धनञ्जयः ।
 दश प्राणाः समाख्याताः शिवेन परिभाषिताः ॥४०॥

Ika ta nāḍi kabeh | yatika pada mesi wāyu | sapuluh prakāranya |
 lwirnya | prāṇa | apāna | samāna | udāna | wyāna | nāga | kūrma | kṛkara |
 dewadatta | dhanañjaya | nahan prakāra ning wāyu | matangyan akweh lwirnya |
 kapwa dudū gawenya sowang-sowang | dudū warnanya ||

41

मुखे प्राणो ह्यधोऽपानः समानो हृदि संस्थितः ।
 उदानो मस्तके ज्ञेयो व्यानः सर्वाङ्गसन्धिषु ॥४१॥

Ikang wāyu si prāṇa | yeka haneng tutuk lawan ring irung
 pinakośwāsa gawenya | ri ḍaḍa hinganya i sor | ya lumakwakān ikang wāyu
 kabeh ||

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शुक्रमूत्रे ह्यधोवायुरपानः केन संस्थितः ॥४२॥

Ikang wāyu si apāna haneng silit tēkeng purus | śuklašwanita gawenya
 lawan mangising mangēyēh | gawenya waneh mangēntut ||

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पीतं भक्ष्यं घृतं दद्याद् रक्तं पित्तं तथा कफम् ।
 समानगतिर्गात्रेषु समानो नाम माहृतः ॥४३॥

Ikang wāyu si samāna haneng hati | gawenya ngkāna | sari ning pinang-
 an | yeka winehnya matēmahan ampru | sari nikang ininum | yeka winehnya
 matēmahan rah | sari nikang inambung | yeka winehnya matēmahan rēhak |
 umbēl | idu | mangkana gawe nikang wāyu si samāna haneng hati ||

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उद्वेजयति मर्माणि उदानो नाम मारुतः ॥४४॥

Kunang si udānawāyu haneng wunwunan | gawenya ngkāna | magawe
kē'ap ning mata | mwang kērut ning rahi | lawan anuwuhakēn keśa ||

व्यानो भिन्नः समाख्यातो व्यानो व्याधिप्रकोपनः ।

प्रवर्ती स्यात् प्रकोपनो वार्धक्यं तेन वायुना ॥४५॥

Ikang wāyu si wyāna haneng sarwānggasandhi | gawenya ngkāna | lumaku |
lumimbay |manggamēl | saprakāra ning manggulahakēn sarwasandhi ning awak
lawan magawe lupa kopa mwang wrddha ||

उद्गारे नाग इत्युक्तः कूर्म उन्मीलने स्थितः ।

कृकरश्च क्षुत्येव हि देवदत्तो विजृम्भते ॥ ४६ ॥

Ikang wāyu si nāga mangulet gawenya | ikang wāyu si kūrma
magawe kēter | ikang wāyu si kṛkara magawe wahin | ikang wāyu si
dewadatta manghwab gawenya | ikang wāyu si dhanañjaya yeka magawe
śabda | ri kāla ning pati tan molah ri wangkay ikang wāyu si dhanañjaya |
ikang wāyu kabeh tunggal pwa ya | nghing tapwan makweh gawenya
sowang-sowang | akweh bhedanya | ya ta matangyan akweh ngaranya i
patunggal-tunggalan ikang wāyu | ya teka sumambandha ikang ātmā lawan
śarīra | tēguh ning pangikētnya | ya ta matangyan wiśānta sang hyang
ātman para ring bhuwana waneh | ndya ta ng bhuwana waneh ngaranya |
hana pañcapada ngaranya | anung kawruhananta pinakongguan ikang
ātman paśarīra ||

स्थूलं जागरकं विभिन्नरचितं प्रत्यक्षतो दृश्यते

स्वप्नः फेनतरंगबुद्बुदनिभो मायोपमश्चञ्चलः ।

सौषुप्तं तिमिरान्धकारगहनञ्चाव्यक्तमात्यन्तिकं
तूर्यं सूक्ष्ममचिन्त्यमव्ययमिदं निर्वणिमाहुर्बुधाः ॥ ४७ ॥

Hana ta jāgrapada ngaranya | hana ta swapnapada ngaranya | hana ta susuptapada ngaranya | hana ta tūryapada ngaranya | hana ta tūryāntapada ngaranya | pada ngaranya unggwan sang hyang atmā ika kalima | matangyan pañcapada ngaranya | ikang jāgrapada ngaranya | ri kala ning tanghi | tan alwālwa ikang tanghi | mangkana teka sang hyang atmān pratyakṣa katon kagamēl | sang wiśwa ngaranira yan mangkana || kunang yan ring swapnapada | tan wyakta kadyangga ning māya hana ring wwai | yan umiḍēng ikang wwai katon ikang māyā | yapwan molah ikang wwai tan wyakta ikang māyā tinon | mangkana lwir nikang atmā tan wyakta | apan salwir nikang pada lwir nikang atmā | sang taijasa ngaranira yan mangkana || yapwan ring susuptapada | ri kala ning turu tēpēng | lwir nikang sūnya acetana nirwāna | nisprakānya tan katon kahiḍēp | lwir nikang susuptapada | mangkana sang hyang atmā hilang tutur nira | umilw ing acetana | tən panghiḍēp lupa pinakaswabhawanya | sang śripada ngaranira yan mangkana | ika ta ng jāgrapada swapnapada susuptapada | yatika juga pangadēgan ing atmā | yateka ātmasangsāra ngaranya | tutur maputēran ring dewa mānuṣa tiryak | swarga-narakāwaknya || kunang ikang tūryapada | ya tēka ātmasiddhi ngaranya | mēne ika wuwusēn ing yogakrama lawan ikang tūryāntapada | kunang ikang jāgra swapna susupta yeka tamolah mawaluy-waluy ring atmā | kadi hananya ring jāgra | mangkana hananya ring swapna lawan susupta | kalinganya | matanghi | maturū | mangipi | mangkana juga wiśaya nikang rāt kabeh ||

Sumahur bhagawān Wṛhaspati | ling nira | ikang atmā hana ring jāgrapada | maturū pwa ya hilang ta ya malupa ring rāt kabeh | tulya māti ikang maturū | apan wiparita | atyanta yogya nika n manēhēr amātya | hilanga tan patanghya muwah | apan hilang mari manghiḍēp muwah ikang atmā | kalinganya wuwus rānak Bhaṭāra | apan asing manghiḍēp ya sinangguh Bhaṭāra cetana | ngkān tan yogya ikang cetanāwaka ning atmā | apan mahurip ikang maturū muwah | ndya ta kalinganika ||

Sumahur Bhaṭāra | ling nira | ya ta matangyan pintonakēn ikang tattwa

kabeh | ikang pradhānatattwa yeka acetana makaswabhāwa ng lupa | wyāpaka
pwekang ātmā ring pradhānatattwa | alupa ta ya | apan pradhāna gumawe
lupa ning ātmā | haneng pradhānatattwa tekang ātmā ri kālanya n maturū
wiparīta ||

Sumahur bhagawān Wṛhaspati | ling nira | yateka sangśaya rānak
Bhaṭāra tēmēn-tēmēn | ri kadadinya n iwēng-iwēng ikang ātmā lawan ikang
pradhānatattwa | ikang lupa yeka niṣkala ning ātmā ri hiḍēp rānak Bhaṭāra |
apan mētu sakeng lupa ikang tutur | tutur ngaranya ikang manghiḍēp
sukhaduhkha | ikang sukhaduhkha yeka sangsāra | sangsāra pwa manghiḍēp | ya
ta matangyan tan yogya ikang hiḍēp sangguhēn wiśeṣa kunang ikang lupa ya
wiśeṣa ngaranya | apan tan panghiḍēp sukhaduhkha | mangkana ling bhagawān
Wṛhaspati ||

Sumahur Bhaṭāra | ling nira | hemaniku | sinahuran pakṣanta kamu
ng Wṛhaspati | ikang lupa ya wiśeṣa lingta | acetana kang lupa ngaranya |
ikang acetana ngaranya inicchā dening cetana teka | paḍanya kadyangga ning
lēmah ginawe dyun | ikang magawe dyun yeka ng umicchā ya | ikang lēmah
yeka ng acetana | apan tan panghiḍēp | ikang wwang yeka cetana | ikang
acetana yeka ginawenya | kawwangan dyun palunghān payun saprakāra |
swēcchā nikang cetana | mangicchā dumadyakēn | tadwat mangkana kadyangga
nikang magawe dyun | tadwat mangkana ta Bhaṭāra | arpakeccchā ikang
acetana | acetana pwāwak nikang lupa | ya ta matangyan tan yogya ika ng
paramārtha lingnyu wiśeṣa | mangkana ling Bhaṭāra ||

Sumahur bhagawān Wṛhaspati | kady asambhawa ateka ng lupa | tan
wyakta ika | alilang tan kāwaraṇan sadākāla | apan ikang wastu māwak atah |
kawēnang inicchā lawan ginawe | ika ta tan hana juga | ya ta matangyan tan
yogya ika gawayēn ||

Sumahur Bhaṭāra | hemaniku sinahuran pakṣanta kamu ng Wṛhaspati |
mapa teku punah-punah denta mawuwus ikang pakṣa | huwus hilang cetana
nikang maturū | mokṣa ta ya | matēhēr haywa manghiḍēp muwah | apan taya
ikang wiśeṣa lingta | an taya lwir nikang wiśeṣa wih | umapa tekān hana |
huwus hana | umaluy taya | huwus taya | umaluy hana | mangkana karika
ng sinangguh wiśeṣa ngaranya | mangkana karika ng sinangguh paramārtha
ngaranya | yateka sinangguh jñāna wiparīta ngaranya | wulangun pati tuduh-
tuduhi | yatika inuhutakēn jñāna sang paṇḍita ||

Sumahur bhagawān Wṛhaspati | ndya tekang sinangguh paramārtha |
sājñā Bhaṭāra | kasihana warahēn rānak Bhaṭāra | mangkana ling bhagawān
Wṛhaspati ||

Sumahur Bhaṭāra | ling nira |

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सद्भावेन परित्यक्तमसद्भावविवर्जितम् ।

सदसद्भावरहितं निष्कलान्तमलक्षणम् ॥ ४८ ॥

Tan taya ta sang hyang wiśeṣa | hana kapwa sira | nyapan taha n kwa
linganta | huwus rumuhun ika hana taya kapwāwak nira | taha tan taya | tan
hanāwak nira | tan yogya ika wuwusēn Bhaṭāra | apan tan hana pramaṇa
sumiddhākēnya | nyapan taha n kwa linganta | nyang nihan makapramāṇa
sumiddhākēnya ||

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यद् घृतं पयसि हरिश्च यदारुषु क्षितः

जलं नभःस्थितं सर्वगोऽनिलः ।

रजस्तमोऽदृश्यं मनो नरे सन् न सत् तथा

बाह्ये जगति तन् नोपलभ्यते ॥ ४९ ॥

Apa kari panangguhanta ring apuy yan haneng kayu | umapeka tan
katon sēngguhēn hana | apa ya tan gēsēng ikang kayu denya | tan hana
linganta | mijil ta ya sangkeng kayu | ndya panangguhan terika | mapa
deyanta mastwi mangkana | mangkana tekang miñak sangkeng susu | hana
linganterika | wway juga ta lwir nikang susu | taya linganterika | hana
mataya | ika ta umapa mangkana | wastu bāhya ika iwa mangkana ewēh yan
linakṣaṇan | tan kēna winastwan | ika pakṣanta pwa sinangguh ta wiśeṣa |
apeka sor dening wastu bāhya | yāwat kadyangga nikang apuy lawan miñak |
yāwat mangkana ta sang hyang wiśeṣa | tan kēna linakṣaṇan | mewēh winas-
twan | apa kari panangguhanta ri sira | sūkṣma juga ya | alakṣaṇa | atyanta
paramadurgrahya | ya ta sinangguh wiśeṣa ngaranya | apan yan hana Bhaṭāra
kawēnang ta sikēpēn | lawan kēna ta sira ring sangsāra weh | yan sangguhan

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taya kadi pakṣanta | kadi hana tekang rāt kabeh | nihan huripta tuwi | ndah kadi hana teki yan taya Bhaṭāra | ya ta matangyan salah ika pakṣanta | kunang ri hilang nikang ātmā ri kālanya n paturū pih | kapasuk ring pradhānatattwa teka juga | apan gumawe lupa ning ātmā ikang pradhānatattwa | mapa pwa matangyan tan tēhēr amāti ikang aturū | apan malupa ya ring śarīranya | nyapan taha n kwa linganta | ya don ikang pañcawāyu inajar ngūni | yeka pinakāpusapus ning ātmā | ya dumehnya tan tēhēr amāti ikang maturū ||

Sumahur bhagawān Wṛhaspati | yeka wuwus Bhaṭāra | umarahakēn ikang pañcawāyu | tapwan pawastu ri hiḍēp rānak Bhaṭāra tuturung patunggalanya ry awak nikang wāyu pinakāpus-apus ning ātmā | ndya ta pāwakan ikā | pagamēlanya hana ring śarīra | yatanyan matēguha hiḍēp rānak Bhaṭāra ||

Sumahur Bhaṭāra | ling nira |

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अयं पुत्रो महादक्षस्तत्त्वविज्ञानवित्तथा ।

वृहस्पतिर्हि कथ्यते स्वर्गभिक्षुर्विचक्षणः ॥५०॥

Anaku sang Wṛhaspati | sugyan ta kari kita guruloka ring swarga | apan mangke kawicakṣananta wruh ring sarwatattwa kabeh | lawan sāri ning wuwusta | ya ta sinikēpta | kunang apan rahasya iki tēmēn-tēmēn | tak waraha kita ngke ring sabhā | mēne ring śūnyāku n waraha kita | apan yeki sinangguh prayogasandhi ngaranya | rinahasya de sang yogīśwara | mangkana ling Bhaṭāra ||

Sumahur bhagawān Wṛhaspati | nihan ta kasangśayan rānak Bhaṭāra waneh | ikang sinangguh cetana ling Bhaṭāra | jñānaswabhāwa ikang wruh | yateka karwa kahiḍēpnya | rwa ngaranya | wruh lawan kinawruhan | yāwat hana wruh | yāwat hana kinawruhan | ya tika katon de rānak Bhaṭāra | apan ikang wiśeṣa | ling Bhaṭāra | alakṣaṇa ya | mari ta yan alakṣaṇa teka hiḍēp rānak Bhaṭāra | kunang yatanyan atēguha wruh rānak Bhaṭāra | kasihana ta rānak Bhaṭāra | pēgatakēna kasangśayan ing rānak Bhaṭāra | mangkana ling bhagawān Wṛhaspati ||

Sumahur Bhaṭāra | ling nira | tanmolah angadēg ring alakṣaṇa tekang

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cetana | yan paramārthacetana | ya ta matangyan tiga bheda nikang cetana |
 huwus ingucap ngūni n rumuhun | yeka pinakatasak ngūni | pinakawatwa ning
 tattwa kabeh | Paramāśiwatattwa | Sadāśiwatattwa | Śiwatattwa | Śiwatattwa
 ngaranya sukha tan pabalik dukkha | Sadāśiwatattwa ngaranya tan pawwit
 tan patung-tung ikang sukha | Paramāśiwatattwa ngaranya niškala tan wē-
 nang winastwan ikang sukha | salah linakṣanan | ndan kadi edanaku mājarakēn
 ikānaku | apan tan wyakta ri hiḍēp ning manuṣya | apan kiñcidjñāna swabhā-
 wanya | akēlik pangawruhnya | ahōt panonya | alpāyusanya | magōng mohanya
 lawan kleśanya | wihikan pwa ya ri hiḍēpnya | winādanya tekang tattwa sahi-
 ngan ing jñānanya | saka wihikanya enak pwa niścayanya irikang tattwajñāna |
 inakunya ta ya | ya ta matangyan kapihēran ika pangawruhnya | tadwat ika
 jñānanya | mangkana jāti ning mānuṣa ngaranya | kasornya dening dewata |
 kita pwa yānaku sang Wṛhaspati | apan kita wiku ring swarga | haywa ta kita
 bari-bari | haywa mangduwēgakēn jñāna | apan acintya paramagambhira | ewēh
 ika sang pinakadon ing kawikun | kunang ikang tattwanta | atmatattwa
 ngaranya | ikang cetana manghiḍēp | ikang māyātattwa hiniḍēpnya | apan
 ikang māyātattwa awang-awang uwung-uwung tarawang tan pagamēlan teka |
 ya ta sinangguh māyā ngaranya | ikang sinangguh ta wiśeṣa ngūni | matangyan
 māyātattwa ngaranya | nyapan tahankwa wih | māyā wih ngaran ing manah
 abwat | apan sinahabanya śakti ning sang puruṣa | aparan śakti ngaranya |
 sarwajña sarwakāryakartā | hilang pwa śakti sang puruṣa | apan wyāpaka
 ring māyā | ya ta panēngēr ing māyātattwa ri wēkasan | kintu malilang ikang
 māyātattwa ngaranya | anak ning māyātattwa | yatika pradhānatattwa
 ngaranya | ganal ning māyātattwa | wyaktinya ya wih gumawe lupa ning sang
 puruṣa | apan malupa dening pradhānatattwa | matangyan puruṣa ngaran ing ātma |
 puru śete | puru ngaran ing kaḍatwan | kaḍatwan ing ātmā tekang pradhāna-
 tattwa | ikanang śete maturū tekang ātmā | ya ta matangyan puruṣa tekang
 ātmā | yateka sinangguh ta manghiḍēp | cetanasangsāra ngaranika | ika pwa
 sinangguh ta wiśeṣa | luput saking māyātattwa | nguniweh ikang pradhānatattwa |
 ya ta matangyan alakṣaṇa | tan kawēnang winastwan | ya ta matangyan prayatna
 ta kita | haywa ta kita bari-bari | an sira sārī ning huripta | tan adoh sakeng
 jñānanta | ya pametananta ri sira | mangkana ling Bhaṭāra ||

Sumahur bhagawān Wṛhaspati |

किं मार्गसाधनं ज्ञानं किं तपोव्रतमुत्तमम् ।

शिव परममादृत्य त्वं म आख्याहि तत्त्वतः ॥५१॥

Sajñā Bhaṭāra | ndya tekang jñānamārga yukti | anung sādhana ning amanggihakēna ikang sinangguh sang hyang wiśeṣa | matangyan kopalabdha | umapa lwir ning tapa lawan brata | kasihana rānak Bhaṭāra | warahēn tēmēn-tēmēn makamārga tapabrata | mangkana ling bhagawān Wṛhaspati ||

Sumahur Bhaṭāra | ling nira | atyanta diwya ning takwantānaku | nihan sādhana ning amanggihakēna sang hyang wiśeṣa paramārtha ||

ज्ञानाभ्युद्रेकतो मोक्ष इन्द्रियायोगमार्गतः ।

तृष्णादोषक्षयाच्चैव प्राप्यते कारणत्रयात् ॥५२॥

Tēlu prakāra nikang sādhana | anung gawayakēna de sang mahyun ing kalēpasēn | jñānābhyudreka ngaranya ikang wruh ring tattwa kabeh | i n d r i y ā y o g a m ā r g a ngaranya ikang tan jēnēk ring wiśaya | tṛṣṇādoṣa-kṣaya ngaranya ikang humilangakēn phala ning śubhāśubhakarma | ika ta katēlu | yateka gawayakēna | deya ning gumawayakēna | pusērnnya ya ta gēgōnta | kadyangga ning jāla dinudut pusērnnya | katūt matanya timahnya kabeh | tadwat mangkana tekang jñāna masimpēn | yeka pinakapusēr nikang sādhana tēlu | ndya tekang jñāna masimpēn anung gēgōnta | yan kwa linganta wih | ikang cetana wehēn prakāsa ring jñāna | p r a k ā ś a ngaranya tatan pakapaḍēman | tan wuta ring pētēng | tan kaputēkan pramāṇa | nityomidēng tan kāwarānan | apan yekāwak Bhaṭāra | pratyakṣa nira n haneng śarīra | yatika pahagōngēn abhyāsan hēlēm-hēlēm | apan jāti nika yan inabhyāsa | tumūt ikang cetana pwa inabhyāsa | niyata makaphala ikang Śiwatattwa ||

Sumahur bhagawān Wṛhaspati | ling nira | hana ta pakṣa waneh rinēngō rānak Bhaṭāra | ikang hurip matangyan hana papupul nikang śarīra | ya ta humangun ikān hana | wyaktinya | nyang wwang malara | api tuwi pinērang | rinacun kunang | ikang kalaranya | bheda ika śarīranya lawan lara nika śarīranya | ya ta magawe pati ngaranya | ikang pati ngaranya hilang juga tarpahamban | nahan wyaktanya n śarīra wēnang humangun ika ng hurip |

paramārthanya | ikang mahurip ya juga sangsāra | ikang māti ya mokṣa
ngaranya | apan hilang tuhu-tuhu tan panghiḍḍep lara | mangkana ling ning
pakṣa waneh | sājnā Bhaṭāra ||

Sumahur Bhaṭāra | haywa kita mājarakēn ika ring sabhā | kerang-
irang ikang pakṣa mangkana | pira ta hingana nikang mata mulat | yan ikang
sakaton an pinintonakēn | mapa karika ng mati ngaranya n tan pangjanma
muwah | apekang śubbāśubhakarma ginawenya | tan kapwa pramāṇa lingta |
nihan sang hyang Āditya anung pratyakṣa katon | wruh kita ri sangka nira
lawan surupan ira | wetan sangka nira | kulwan surupan ira | yapwan kwa
linganta wih | rasika sang mētu wēngi | karika sang mētu mangke | yan kwa
linganta | an didala nira waluy | yan sira mangetan tinon ta | kari siromaluy
mon pratyakṣa wruh kita weh | taha [1] dudū sang mētu wēngi | dudu sang mētu
mangke | yapwan kwa linganta wih | apayapan yaya ta lwir nira | tan palenan
paḍa.paḍa ta sira ya ta wih | ndi ta kita tumon pasamōha sang hyang Aditya |
ndi ta kita wruh ri kweh nira | matangyan dwa ning sumangguh sira dudu |
tapwan wyakta wruh terika kabeh | ya ta matangyan tan yogya ikaṇ pramāṇa |
ikang sakaton lawan manon | yateka pakṣa ning mānuṣa | atyanta wiparitanya |
wyāmoha mapētēng tan panganti suluh | nguniweh ikang rahina | umajarakēn
samenaka ning tutuknya | ya hetu ning pramāṇopamā | yan hinanākēn ri sang
hyang aji | apan yeka pinakasipat ning wuwus | yatanyan tan pamahya irikang
jñāna | ya ta matangyan anaku sang Wṛhaspati | prayatna ta kita | haywa
parēngō-rēngōn | irikang wuwus yan panayākēn pramāṇa | apan iki sang
hyang aji masuṇṇang-suṇṇangan lawan pramāṇa swabhāwa nira | kāla nikang
pati ngaranya wih | tuhun mapasah lawan pañcamahābhūta juga tekang ātmā
ri śarīra | ikang aganal juga hilang | ikang ātmā langgēng tan molah | apan ibēk
ikang rāt kabeh dening ātmā | ya ta matangyan paparan ikang ātmā | ikang
pañcatanmātra pinakāwaknya lawan ikang daśendriya | buddhi manah
ahangkāra sattwa rajah tamah | huwus rumuhun ikang rāga dweṣa moha
lawan ikang karmawāsanā ika kabeh | kapwa rumakēt ing ātmā | mwan si
pañcamahābhūtādi | sinuratakēn ing awak ning ātmā | an pakaśarīra ikang
pañcatanmātra | nahan śarīra ning ātmā ri kāla ning pati | apa matangyan
pangjanma muwah | apan huwus rumakēt ikang cittanya ring śarīranya |
wyaktinya tan hana wwang tan karaktan ring wiśaya | ikang wwang ahurip |
āhārānidrābhayamaithunañca | maharēp arabya malakya | kapwa

matakut ring pati | ring kaduhkhan | aharèp amangan anginum | ahat ring
 inak | mangkana swabhāwa ning janma | ika ta citta ring śarīra mangkana | tan
 paphala karika ri hiḍēpnya | apan kamēmēkēn wāsanā kabeh ring ātmā | ring
 kapantika tan pangjanma muwah | kunang sang wiku wēnang tuminggalakēn
 wiśaya lawan sang yogīswara | atyanta sirāmangguhakēna kamokṣan | kunang
 apan alit ikang pañcatanmātra pinakaśarīra ning ātmā | matangyan sūkṣma-
 śarīra ngaranya | yatika śarīra ning ātmā | an paśarīra ring naraka-loka | mawak
 ta ya ngkāna | pinakapanghiḍēpnya sangsāra | yan ahala gawenya ngūni ring
 mānuṣa | ya ta hetunya n tibeng naraka | yan ahayu gawenya ngūni ring
 mānuṣa | ya ta matangyan paśarīra ring swarga | pinakapanghiḍēpnya sukha |
 tan ahala tan ahayu pagawenya ngūni ring mānuṣa | ya ta matangyan
 pangjanma mānuṣa muwah | luput sakeng halahayu pagawenya ngūni ring
 mānuṣa | kapanggih tang kawikun denya | wēnang gumawayakēn brata
 Bhaṭāra | nda tarwruh ta ya ring kayogīswaran ri kāla ning huripnya | pējah
 ta ya | mangjanma ta ya muwah | irika ta yan pamanggihakēn kayogīswaran
 denya | sira ta wiśeṣa ring kawikun | tiga lwir ning kawikun | lwirnya | hana
 karma ngaranya | hana jñāna ngaranya | hana yogī ngaranya | k a r m a ngaranya |
 sang kāyika brata sira | mamūjā | mahoma | majapa | sira sowe-sowe | yapwan
 ring patapan | mananēm-nanēm gawe nira | phala ning tanēm-tanēman ira | ya ta
 pinūjakēn ira ring Bhaṭāra lawan ing sang abhyāgata | nahan ya ng karma
 ngaranya | jñāna ngaranya | wruh sira n dewatāwak nira pwa ya kabeh | lawan
 bhuwanatattwāwak nira | wruh ta sireng jñāna malilang aho mahēning |
 pinakaśālā Bhaṭāra an haneng śarīra | matangyan humēnēng juga | tan pamūjā
 tan pahoma tan pacaru tan pagawe kaba-kaba | santoṣa ring jñāna nira | tan pati
 gawe-gawe ni[ra] | kewala tekang cetana juga tinungkulan ira sadākāla | apan
 enak wruh nirān wiśeṣa | nahan matangyan jñāna ngaranya | kunang ikang
 sang yogīswara | sira ta tumūtakēn ika sang hyang prayogasandhi | apan alakṣaṇa
 ika sang hyang wiśeṣa | tan kēna winastwan | salah winarahakēn | ya ta
 matangyan tiga ikang pramāṇa | lwirnya | gurutah | śāstratah | swatah |
 gurutah ngaranya warah-warah sang guru | śāstratah ngaranya ikang
 warah makasādhana ng śāstra | swatah ngaranya apan ri kāwakan ira juga
 umangguhakēn ika sang hyang wiśeṣa | upāya nira sang yogīswara ika | ndah
 yeki pusēr ning jāla ngaranya | ikang winarahakēnkw i ngūni ri kita ||

Nihan tang yoga ngaranya | nēm prakāra ning yoga | ya ta sinangguh
 ṣaḍanggayoga ngaranya |

प्रत्याहारस्तथा ध्यानं प्राणायामश्च धारणम् ।
तर्कश्चैव समाधिश्च षडङ्गो योग उच्यते ॥५३॥

Nahan tang sadanggayoga ngaranya | ika ta sādhana ning sang mahyun
umangguhakēna sang hyang wiśeṣa denika | pahawas ta ng hidēpta | haywa ta
iwēng-iwēng dentāngrēngö sang hyang aji | hana pratyāhārayoga ngaranya | hana
dhyānayoga ngaranya | hana prāṇāyāmayoga ngaranya | hana dhāraṇayoga
ngaranya | hana tarkayoga ngaranya | hana samādhiyoga ngaranya | nahan tang
sadanggayoga ngaranya ||

Nihan tang pratyāhārayoga ngaranya |

इन्द्रियाणीन्द्रियार्थेभ्यो विषयेभ्यः प्रयत्नतः ।
शान्तेन मनसाहृत्य प्रत्याहारो निगद्यते ॥५४॥

Ikang indriya kabeh winatēk sangkeng wiśayanya | ikang citta buddhi
manah tan wineh maparan-parana | kinēmitakēn ing citta malilang | yeka pratyā-
hārayoga ngaranya ||

निर्वृत्तं निर्विकारञ्च निशान्तमचलं तथा ।
यद्रूपं ध्यायते नित्यं तद् ध्यानमिति कथ्यते ॥५५॥

Ikang jñāna tan pangrwa-rwa | tatan wikāra | enak hēnēng-hēnēng nira |
umidēng sadā tan kāwarānan | yeka dhyānayoga ngaranya ||

पिधाय सर्वद्वाराणि वायुरन्तर्निगृह्यते ।
मूर्धानं वायुनोद्भिद्य प्राणायामो निगद्यते ॥५६॥

Ikang sarwadwāra kabeh yateka tutupana | mata | irung | tutuk |

talinga | ikang wāyu huwus inisēp ngūni n rumuhun | yateka winētwaḱēn mahawaneng wunwunan | kunang yapwan tan abhyāsa ikang wāyu mahawane ngkāna | dadi ya winētwaḱēn mahawaneng irung | ndan sakasaḱiḱ dening mamētwaḱēn wāyu | yateka prāṇāyāmayoga ngaranya ||

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ओङ्कारं हृदये स्थाप्य तत्त्वलीने शिवात्मकम् ।
ओङ्कारः संघृतो यस्माद् धारणं वै निगद्यते ॥५७॥

Hana ongkāraśabda umunggw ing hati | yateka dhāraṇān | yapwan hilang ika nora karēngö ri kāla ning yoga | yeka Śiwātmā ngaranya | śūnyāwak Bhaṭāra Śiwa yan mangkana | yeka dhāraṇayoga ngaranya ||

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आकाश इव तद्रूपमाकाशः सन्ततं ध्रुवम् ।
निःशब्दं तर्कयेन्नित्यं स तर्क इति कथ्यते ॥५८॥

Kadi ākāśa rakwa sang hyang paramārtha | ndān ta palenanira lawan ākāśa | tan hana śabda ri sira | ya ta kalingan ing paramārtha | papada nira lawan awang-awang malilang juga | yeka tarkayoga ngaranya ||

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निरूपेक्षं निराकल्पं निःस्पृहं शान्तमव्ययम् ।
अलिङ्गं चिन्तयेन्नित्यं समाधिस्तेन कथ्यते ॥५९॥

Ikang jñāna tanpopekṣa | tanpangalpana | tan hana kaharēp nira | tan hana sinādhyā nira | alilang tan kāwarāṇan juga | tatan pakahilangan | tatan pawastu ika ng cetana | apan māri humidēp sira ikang śarīra | luput sangkeng caturkalpanā ||

Caturkalpanā ngaranya | wruh lawan kinawruhan | pangawruh lawan mangawruhi | nahan yang caturkalpanā ngaranya | ika ta kabeh tan hana ri sang yogiśwara | yateka samādhiyoga ngaranya ||

Nahan yang ṣaḱaṅgayoga ngaranya | pinakajñāna sang paṇḱita | matangyan kapanggih sang hyang wiśeṣa | ika ta kayogiśwaran mangkana | yateka karakṣan ring daśaśīla ||

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अहिंसा ब्रह्मचर्यञ्च सत्यमव्यवहारिकम् ।

अस्तैन्यमिति पञ्चैते यमा रुद्रेण भाषिताः ॥६०॥

अक्रोधो गुरुश्रूषा शौचमाहारलाघवम् ।

अप्रमादश्च पञ्चैते नियमाः परिकीर्तिताः ॥६१॥

Ahingsā ngaranya tan pamāti-māti | brahmācārya ngaranya tan ahyun arabya | satya ngaranya tatan mithyāwacana | awyawahārika ngaranya tan awiwāda | tan adol awēlya* | tan pagunadoṣa | astainya ngaranya tan amaling-maling | tan angalap drēwya ning lyang yan tan ubhaya | akrodha ngaranya tan bwat sērēngēn | gurusuśrūṣā ngaranya bhakty aguru | śauca ngaranya nitya majapa maradina śārīra | āhārālāghawa ngaranya tan abwat ing pinangan | apramāda ngaranya tan palēh-palēha | pēngpōngēn ikang hurip sādhana ning magawaya yogasamādhi | haywa hinēlēm-hēlēm | gawayakēna tekang sādhana | sādhana ngaranya ikang yogamārga | makalarapan daśaśīla | ikang daśaśīla umangunakēn ikang yoga | yatika umungguh lawan inungguan ngaranya | ika ta sang prayatna gumawayakēn ikang rwa | śīla lawan jñāna | yatika tan pramāda ngaranya | nahan yang daśaśīla ngaranya | pangrakṣa ri sang yogīśwara ring samādhi nira | ngkāna ta sang yogīśwara yan pamangguhakēn jñāna mangkana | yateka tūryapada ngaranya | kapanggih tekang jñāna luput sangkeng śārīra | luput sangkeng māyātattwa | yeka tūryāntapada ngaranya | apan hana sira jīwanmukta | [jīwanmukta] ngaranya mokṣa tuturung hurip | apan ikang niṣkala kapanggih de nira ri kāla ning masamādhi | umapa pwa tan hilang ikang śārīra nira | apan atutur ikang karmawāsanā tapwan hēnti | sēlēng tinunwanireng yogawahni | nihan dening manghilangakēn mala | ikang jagrapada matēmu lawan ikang tūryapada | ri patēmwan ika karwa | irika ta yan saptāṅga | saptāgni | saptāmṛta ||

Saptāṅga ngaranya |

*“awēlya is a form of awēli, perhaps due to the tendency to use such -a forms in later OJ., also when the form without -a is expected, or the sense may be that of the Sanskrit optative” Prof. Gonda.

धरणी च भवेत्तोयं तेजस्तथा च मासुतः ।

आकाशो बुद्धिका मनः सप्ताङ्गं तु शृणूच्यते ॥६२॥

Pṛthiwi | āpab | teja | wāyu | ākāśa | buddhi | manah | yeka saptāṅga
ngaranya ||

Nihan tang saptāgni ngaranya |

घ्राता च रसयिता च द्रष्टा स्पृष्टा तु श्रोता च ।

मन्ता बोद्धा तथा शृणु इति सप्ताग्नि प्रोच्यते ॥६३॥

Ghrātā ngaranya ikang pangambung | rasayitā ngaranya ikang mang-
raseng sadrasa | draṣṭā ngaranya manon | spraṣṭā ngaranya manghidēp |
śrotā ngaranya mangrēṅgō | mantā ngaranya mamikalpa | boddhā ngara-
nya mangawruhi | nahan yang saptāgni ngaranya | nahan lwir ning tattwa
kinawruhan de sang yogīśwara | hetunya n wēnang tumunu ikang mala haneng
śarīra nira ||

Nihan tang saptāmṛta ngaranya |

शब्दः स्पर्शश्च रूपञ्च रसो गन्धश्च कथ्यते ।

संकल्पो बोद्धव्यं तथा सप्तामृतं निगद्यते ॥६४॥

Śabda rinēṅgō | sparśa rinēṣēp | rūpa tinon | rasa rinasan | gandha inam-
bung | sangkalpa winikalpa | boddhawya kinawruhan | yeka saptāmṛta ngaranya |
kagawayan ika kabeh | yatika kinawruhan de sang yogīśwara | mwanng ikang
karmawāsanā | kalinganya | sinangyama nira ikang wastu asing kinalpana nira |
sinangyama ngaranya ikang kinon dhāraṇa dhyāna samādhi | yeka sinangyama
ngaranya | enak de nira kumawruhi rika kabeh | ya ta matangyan sadā samāhita
nira ring Bhaṭāra | lanā pweka samāhita nira ring Bhaṭāra | satata tarpēgat | ya
ta matangyan pāwak Bhaṭāra ri sira ||

एष देवो दहत्यग्निः पापराशिं सुसञ्चितम् ।
स ततश्चिन्ताः पृणाति शिवश्चिन्तामणिर्यथा ॥६५॥

Sakweh ning pāpa nika sang yogiśwara । lawan ikang wāsanā kabeh ।
yateka tinunwan de Bhaṭāra ring śiwāgni । ri huwusnya hilang ikang karma-
wāsanā । tanmolah alanggèng samādhi nira । tanmolah Bhaṭāra ri sira yan mang-
kana । ya ta matangyan cintāmaṇi sira । asing sakaharèp nira tèka । sakahyunira
dadi । ndah wyaktinya kapanggih ikang kâṣṭaiśwaryan de nira ॥

अणिमा लघिमा चैव महिमा प्राप्तिरेव च ।
प्राकाम्यञ्च हीशित्वञ्च वशित्वं यत्रकामत्वम् ॥६६॥

Hana aṇimā ngaranya । hana laghimā ngaranya । hana mahimā ngaranya ।
hana prāpti ngaranya । hana prākāmya ngaranya । hana īśitwa ngaranya । hana
waśitwa ngaranya । hana yatrakāmāwasāyitwa ngaranya ॥

Nihan tang aṇimā ngaranya ।

सुसूक्ष्मो वै यथा देहः स्थूलं त्यक्त्वा यथेच्छया ।
अणिमान् त्रिशरीरञ्च याति तेनोच्यतेऽणिमा ॥६७॥

Awak nira ikang aganal । yateka matēmahan malit । alit ngaranya । wēnang
umajñānani ikang ajñāna । masuk mētū kadi raray masilurup ing wwai ।
mangkanātah sang yogiśwarān pasuk mētū ing pṛthiwi । tan kāwarānan laku
nira । yan pamangguh gunung watu magōng tērus de nira tan pawuri । an
hilang tikāwak nira । yeka aṇimā ngaranya ॥

Nihan tang laghimā ngaranya ।

पूर्वमासीद् गुरुत्वं यत् तत् त्यक्त्वा सहसैव तु ।
तूलवल्लघुदेहः स्यात् स्वेच्छया लघिमा तथा ॥६८॥

Abwat nikāwak nira ri tambayanya | wēkasan haḍangan kadi kapuk | ya ta
 matangyan sweccha ika sang yogīśwara | asing saparanira dadi | yan maring
 swarga | mareng saptadwipa | mareng saptapātāla | dadi kumuliling i heng
 ning aṇḍabhūwana | wasitā sakahyun ira pinaranira | yeka laghimā ngaranya ||
 Nihan tang mahimā ngaranya |

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यत्रैव स्वेच्छया गच्छेत्तत्र तत्स्वेच्छवासितम् ।
 सर्वतः पूज्यते यस्मान् महिमा तेन प्रोच्यते ॥६९॥

Umahas sira ring deśāntara | pinūjā ta sira sinambah wineh sarwabhogā |
 wineh bhojana | apan aprabhṛti | yeka mahimā ngaranya ||
 Nihan tang prāpti ngaranya |

70

आसीत्तस्मात् विलाशेव अधिवस्तुगतः भवेत् ।
 निखिलद्रव्यसम्प्राप्त्यै प्राप्तिर्नामात्र सर्वतः ॥७०॥

Asing sakahyun ira sang yogīśwara | irikang sarwawastu tēka juga tar-
 pinet tan pininta | yan apa sirān ahyun ing sarwawastu | yan tēka ning papu-
 pulan ikang karmawāsanā | makaphala sukha ri sira | irika ta yan bhukti
 ikang sukha | sangka ri gyā nirān hēntya phala ning karma | ya ta matangyan
 matēmahan sahasradeha | sewu ikāwak nira kapwa mamuktya ng swarga |
 salwiranikang bhinukti nira | yan anakbi rahayu mwanng bhoga upabhoga
 paribhoga | tēlas pweka bhinukti nira | wiśāta sira | tan kabādha dening phala
 nikang gawe hayu | yeka prāpti ngaranya ||

Nihan tang prākāmya ngaranya |

71

आत्मनैव कृतं रूपं प्राप्तं स्यात्तु यदात्मना ।
 यथेच्छं यत्कृतं रूपं प्राकाम्यं समुदाहृतम् ॥७१॥

Yatheccchā sang yogīśwara | asing sakahyun ira rūpa nira | yan hyang |
 yan mānuṣa | yan tiryak | kapwa ikān dadi nira | pinakatēmahanira | yeka
 prākāmya ngaranya ||

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Nihan tang isitwa ngaranya l

72

ब्रह्मविष्णुवन्द्यस्य भुवने यद्याति सदा ।
देवानुकूलभक्त्यर्थमीशित्वं नामेहोच्यते ॥७२॥

Yapwan lumaku māmēng-amēng mareng kahyangan l wēnang sirān umadēh sang hyang Brahma-Wiṣṇu-Indra-Sūrya ri kahyangan ira l nguniweh ikang watēk dewatā kabeh l apan Bhaṭāra mahulun hana ri sang yogiśwara l ya ta matangyan wēnang pramāṇa irikang dewatā kabeh l yeka isitwa ngaranya ll

Nihan tang wasitwa ngaranya l

73

यत्रैव यद्वशित्वं स्याद् वशित्वाद् यत्रकामता ॥७३॥

Wēnang siromutus ikang dewatā kabeh l dumwaniya ri lwiranya l apan sira makadrēwya ikang rāt kabeh l yapwan tan pamintuhu ri sira l yeka wasitwa ngaranya ll

Nihan tang yatrakāmāwasāyitwa ngaranya l

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देहेन यातुमिच्छा स्याद् यत्रकामावसायित्वम् ॥७४॥

Irika ta sirān mangka tāwak nira l dumaṇḍa ikang dewa mānuṣa tir-yak l asing langghana ri sira l yeka yatrakāmāwasāyitwa ngaranya ll nahan yang aṣṭaiśwarya ngaranya l anung phala ning kayogiśwaran ika kabeh ll

Yapwan tikṣṇa samādhi nira sang yogiśwara l gēsēng pwekang tattwa i sor ning pradhānatattwa l katēkan ing triguṇatattwa l kaladan dening samādhi nira l kapanggih tang upasarga ning triguṇa de nira l yateka umāweśa sang yogiśwara l sakala magawe wighna l lwirnya l hana si darsana ngaranya l hana si śrawaṇa ngaranya l hana si boddhawya ngaranya l hana si gandha ngaranya l si darsana ngaranya hana kadi rūpa ning dewatā katon ri kāla ning yoga l si śrawaṇa ngaranya hana ta śabda sūkṣma karēngö l kadi manganugrahāni

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kasiddhyan rasanya ri kâla ning yoga | waneh hana ta jñāna bahu katēmu de nira ri kâla ning yoga | prajñā dumadak wruh ry artha ning aji tapwan pangaji ya | si b o d d h a w y a ngaranya | hana ta kadi gandha ning ratu mawangi kesēp ing irung ri kâla ning yoga | si g a n d h a ngaranika | ika ta kabeh upasarga ning sattwa ngaranika ||

Nihan tang upasarga ning rajah | hana kadinayun ikāwak nira | hiḍēp nira ri kâla ning yoga | hana kadīnangkat-angkat ikāwak nira | hana kadi pinētēkakēn ikāwak nira hiniḍēp nira | hana kadīnuntalakēn ikāwak nira | hana kadīnuntit-untitakēn ikāwak nira | hana kadi binong-bong hiḍēp nira | hanan haḍangan kadi kapuk hiḍēp nira | ika ta kabeh upasarga ning rajah ika ||

Nihan tang upasarga ning tamah | hanan kadi gēng-gēngēn ikāwak nira ri kâla ning yoga | hanan kadi mabwat ikāwak nira kahiḍēpanya | hanan matis ika si kahiḍēpanyāwak nira | hanan kadi kapasukan kesyan angga nira kahiḍēpanya | hanan pētēng hiḍēp nira | hanan wulangun wiparita | lupa lwir nikāng cetana nira | yeka kabeh upasarga ning tamah ika ||

Yapwan mangkana ikang upasarga kapanggih de nira ri kâla ning yoga | prayatna ta sira | magawaya tamba bāhya | māpuy-apuya malēnga-lēnga | mamangana tapyak-tapyak | tapēlana ring angēt-angēt | apan tambopasarga ngaranya | ya ta matangyan tanggal-tanggalanya tāwak nira jñāna nira ri bāhyoṣadha | yapwan huwus nira waras | umaluya ta sira magawe yoga | wehēn ta ya luputa sangkeng śarīra ikang samādhi | haywa humiḍēp ikang śarīra | haywa humiḍēp ikang jñāna manghiḍēp ri śarīra | apan ya ika sangsāra ngaranya | yeka laku putrānaku sang Wṛhaspati ||o||

|| ITI WRHASPATITATTWA SAMĀPTA ||

* * *

TRANSLATION

May there be no hindrance.

I. PROLOGUE

Maheśwara staying on the charming peak of Kailāsa taught to Wṛhaspati the noblest Śiwatattwa.

Lord Īśwara was on the peak of the Kailāsa mountain. There he gave the holy teaching to the assembly of all the Gods. After a while they were given Scriptures for His worship in the form of Lord Prime Cause (Parama-kāraṇa).

At that time there was an ascetic in heaven named venerable Wṛhaspati. He came and worshipped the Lord with five ingredients (p a ñ e o p a c ā r a). After finishing the worship he bowed down. After having bowed down he sat down. He asked about the essence of all holy knowledge. His words were :

2. REQUEST

O venerable God of Gods, highest Master without a beginning, teach me the entire essence and thus give joy to all that moves and moves not.

With your permission my Lord, show compassion to your son, let complete holy knowledge be imparted. What is the reason that the Lord has instituted many differences, that He has taught to the assembly of all Gods ? There are the Śaiwa, the Pāśupata, and the Alepaka. These are all differently taught by the Lord to each and everyone separately. Moreover there are many kinds of Scriptures also. What is the sense ? What is the reason that you have taught so many, so many ways with so many teachings ? Thus spoke the venerable Wṛhaspati.

The Lord replied as follows :

3.

Great being, you have said well. That which is the essence of the fruit of actions (k a r m a p h a l a) is followed by birth (b h ā w a) both here and beyond.

O venerable Wṛhaspati, my son, your question is excellent. The reason that I have given many different teachings to the assembly of all Gods, is that many are the yonis which are the source of rebirth. What is the reason of their being numerous? The reason is the variety of wāsanās. Wāsanā means the actions done by man in this world. He enjoys their consequences beyond, in a new birth, whether they be bad or good. Whatever be the kinds of actions done by him, at the end they must bear fruit. It is like a pot filled with asa-foetida. Even when asa-foetida is finished and the pot has been rubbed and cleaned still there remains its smell, the smell sticks to the pot. This is known as wāsanā. Similarly there are the wāsanās of actions (karma-wāsanās). They exist in the ātman. They stick there. They taint or colour the ātman. The ātman is tainted: this is termed rāga. Thus wāsanā produces rāga. Therefore one craves for actions, and finds joy in all kinds of karmawāsanās. As soon as the wāsanās taint the ātman they produce karma-wāsanā and karman. These then bring forth different births: [For instance those of] the Gods (dewayoni), widyādharas (widyādhara-yoni), rākṣasas (rākṣasa-yoni), daityas (daitya-yoni), nāgas (nāga-yoni). Numerous are the kinds of existences (yonis) which are the source of rebirths. Therefore externally they are different. Whatever is craved for by the mind in a former yoni, that is its desire. This desire produces karman which is performed continuously. If the actions done are evil, they cause the ātman to fall into hell where he suffers all kinds of tortures. When the result of evil actions done by him is exhausted he is allowed to become a low animal. If however the actions done by him are good, he is born in heaven where he enjoys all kinds of pleasures. At the exhaustion of all fruit of his good actions he is allowed to be born as a prince or in affluence. He grasps highest learning. He sees the entire reality (wastu). There is created the desire for emancipation (samwega), as well as love and holy devotion. All this is created by him. This is the bond of love of the Lord for him. As the Lord loves him, he is able to see janmawāsanās, hungers, heat, cold, sins and the miseries of rebirth. When he sees them, he says—Alas! great indeed is the misery of birth. As often as one takes a body this has to be tolerated. How indeed can I have peace in many births. So he goes to a sage in order to question him about the significance of existence. The

sage instructs him but not in a fixed form. Difficult is the nature of wi'eṣa. For this reason it has been dealt with in many Scriptures. All, of which he is capable through his devotion for the Lord, is taken by him as knowledge for understanding the nature of the Lord. This is why there are many Scriptures. Thus said the Lord.

Samvega "desire of emancipation" Hemacandra's *Parīṣiṣṭaparvan* (MW.).

Venerable Wṛhaspati questioned: My Lord, permit me to enquire which is the highest among holy knowledge. Is it Śaiwa, is it Paśupata, or is it Alepaka?

The Lord said: No heaven, my son, is inferior or superior, when compared by those who follow these ways; because the knowledge in these three ways is equally well arranged by me. It is only the deficiency of understanding this knowledge that one is inferior to the other. That is the cause of misunderstanding, which tends to err. Thus spoke the Lord.

Venerable Wṛhaspati asked again: what is this, O Master, that You call *bhrānta* "misunderstanding or confusion"? Whatever is taught in the Scriptures is pursued by the wise in the performance of holy devotion and that causes what is called confusion by the Lord. May mercy be shown to me, the son of the Lord. May he be taught the very reality. Thus spoke venerable Wṛhaspati.

Again the Lord said:

4. THE BLIND AND THE ELEPHANT

Blind people joined with other blind people in order to find out the body of the elephant. Not obtaining the complete picture with their eyes each confounded the other.

There were blind people who were confounded (*samoha*). They had longing to be given knowledge about the elephant. Due to their strong desire for knowledge they wanted to be made to touch the elephant by those who could see. They however touched the elephant, each at a different part. One touched the head. He declared: the elephant is like a pot (*kumbha*). Another touched the ear. He declared: the elephant is like a winnowing fan (*hirir*=Skt. *śūrpa*?). Another touched the tusk. He declared: the

elephant is like a curved pole. Another touched the trunk. He declared : the elephant is like a serpent. Another touched the belly. He declared : the elephant is like a hill-slope (lambung ?, all mss. lumbung). Another touched the tail. He declared : the elephant is like an eel. Another touched the foot. He declared : the elephant is like a pillar (tudung ?). Everybody had touched a separate limb of the elephant and therefore they did not have the knowledge of the elephant as a whole, of its height, size, inclination and behaviour. They did not know because they were blind. They knew only what they had touched. Just as is the case with the reality seen by the blind in that they had no knowledge of the elephant as a whole; similarly is the case of men. It is called bewilderment (wyāmoha). It is their darkness. It is their blindness. The innermost content of the truth is denoted by the limbs of the elephant, such as head, tusk, trunk, belly, foot, (and) tail. This is Scripture and knowledge. Though pervaded by the wiśeṣa they are many, and this is the cause of confusion and of his being dazzled. He runs about here, there and everywhere. He does not know North and South. He does not know the precious and the trivial (?), or the low and the high, or inferior and superior, or coming and going. Such is his knowledge. It is known as confusion (bhrānta). It does not accomplish the object. Thus spoke the Lord.

Again venerable Wṛhaspati asked :

5. THE REQUEST REPEATED

O Sire, You who know the entire essence, You who are the Supreme Master without a beginning, from You I wish to hear the entire essence.

With your permission my Lord, great is the doubt of your son, O Lord, as regards the andhatattwa. There is similarity of the knowledge of essence as taught in all Scriptures. Have compassion on your son and teach me exactly so that the ignorance of your son is dispelled. Thus spoke venerable Wṛhaspati.

The Lord replied : Most excellent are the words of my son, venerable Wṛhaspati. You are capable of asking about the knowledge of essence but you have to strive in the holy Scriptures. Only you are being instructed by me in the holy knowledge. I have appointed you as the preceptor in

heaven. Your disciples will instruct the human beings in future.

6. CETANA AND ACETANA

The highest reality is of two kinds : conscious (cetana) and unconscious (acetana). The subtle pervades all tattwas and is to be extracted therefrom with effort.

The categories of the tattwa to be known by you are cetana and acetana. Cetana means whose nature is knowledge (jñānasambhāva), i. e. not affected by unconsciousness, and which is eternal (nitya) i. e. stands firm for all time and cannot be veiled. This is known by the term cetana. Acetana means without knowledge like a stone. That is known by the term acetana.

Now if cetana and acetana meet together, they produce all tattwas. Their categories are : the tattwa of original matter (pradhānatattwa), the tattwa of three guṇas (triṇatattwa), the tattwa of the intellect (buddhitattwa), the tattwa of the ego (ahankāratattwa), the tattwa of outer senses (bāhyendriyatattwa), the tattwa of senses of action (karmendriyatattwa), the tattwa of five gross elements (pañcamahābhūtatattwa). The above are termed as sarwatattwa. You must understand them correctly. Now I shall tell you their characteristics. There are three distinct forms of cetana : Paramaśīwatattwa, Sadāśīwatattwa and Śīwatattwa. These are three different expressions of cetana. Of these the Paramaśīwatattwa is as follows :

7-10. PARAMAŚIWATATTWA

Īśvara is immeasurable, cannot be characterised, incomparable, unsoiled, subtle, existing in all places, eternal, constant, and not diminishing. (7)

He is immeasurable on account of being without end. He is uncharacterizable because He is without characteristics. He is incomparable because there is nothing like Him. He is unsoiled because He is unsullied. (8)

He is subtle because he cannot be perceived. He is existing in all places because He is all-pervading. He is eternal because He is void in form. He is constant because He does not move. (9)

He is undiminishing because He is fully complete. Similarly His nature is placid. This is Śīwatattwa encompassing all. (10)

The Lord is a p r a m e y a i. e. unimaginable. For what reason ? On

account of His being ananta, i.e. without limit. Anirdeśya means undefinable, i.e. on account of having no characteristics. Anaupamya i.e. without comparison, because of His having no equal. Anāmaya i.e. having no disease or pain because of being pure. He is sūkṣma on account of His not being capable of being perceived. He is sarwagata i.e. pervasive, the whole world is entirely filled with Him. He is nitya i.e. always stable, on account of having no origin. He is dhruwa i.e. steadfast on account of his not moving, stable for ever. He is awyaya, i.e. He does not diminish because of His being entirely full. He is Īśwara. He is termed Īśwara on account of His being the master. He rules [over all], and is not ruled over [by anybody]. This is known as Paramaśiwatattwa.

Now will follow what is known as Sadāśiwatattwa, which is subordinate to Paramaśiwatattwa.

11-13. SADĀŚIWATATTWA

Sadāśiwa is active, beneficial, illuminant, formed of the element of consciousness, has a position and properties. He is pervasive. On account of being formless people worship him. (11)

Generator, destroyer, bestowing favour on one and all, having shining rays, eternal, omniscient, omnificent, and omnipresent. (12)

To one without a refuge, He is the brother, the mother and the father. He is the liberator from all pain and for ever, from one incarnation to another. (13)

Sa wy ā p ā r a h, such is Lord Sadāśiwa. A lotus throne (padmāsana) serves as His seat. What is this padmāsana? It is His śaktis. Śaktis "powers" are: pervading power (wibhuśakti), dominating power (prabhuśakti), power of knowledge (jñānaśakti), and power of action (kriyāśakti). These are the four powers.

Pervading power (wibhuśakti) is defined below:

14. WIBHU- AND PRABHU-ŚAKTIS

This world is ūta and prota by the Supreme Master Śiwa. Ūta signifies pervaded, and prota is threaded as a jewel.

By him all elements are inūta. Inūta means He pervades them just as butter pervades milk. Butter exists in milk but is not seen. This is

denoted by the term ūta. Protā is maṇisūtrawat i.e. just as a thread holds together in one place [so Paramaśiwa holds all things together]. This is ūtaprotā. This is known as "pervading power" (wibhuśakti). It has created the whole world.

Prabhuśakti denotes that nothing in the whole world resists Him. The four śaktis (caduśakti) are in the form of a lotus. In its middle there is seat of the Lord, at the time of his taking a body. He is mantrātmaka. Mantras form his body. Īśāna is the head, Tatpuruṣa is the face, Aghora is the heart, Wāmadewa is the secret part, and Sadyojāta is His form.* AUM. These serve as the body of the Lord, which is brilliant, having the complexion of crystal. The following are his qualities: He is dūraśrawaṇa, dūrasarwajña, dūradarśana. Dūraśrawaṇa means that he can hear sounds from a distance as well as from close proximity. Dūrasarwajña means that he knows inside his heart what happens far and near. Dūradarśana means that he can see far and near. These are the guṇas. Ānimā, laghimā, mahimā, prāpti, prākāmya, īśitwa, waśitwa, yatrakāmāwasāyitwa: these are known as the " eight supreme powers " (aṣṭaiśwarya). They form the nature of the Lord. This is the Sadāśiwatattwa.

* It is probable that the above is to be considered as a Sanskrit mantra—

ईशानमूर्धाय तत्पुरुषवक्त्राय अघोरहृदयाय वामदेवशुद्धाय सद्योजातमूर्तये ओम् ॥

Subordinate to the Sadāśiwatattwa is the Māyāśirastattwa which is the abode of aṣṭawidyāsana (" eight seats of learning "): Ananta, Sūkṣma, Śiwatama, Ekarudra, Ekanetra, Trimūrti, Śrikanṭha and Śikhaṇḍi. The holy Ananta is ordered by the Lord to pervade the world (bhuwana) and the universe (jagat) as well as to emancipate the ātmans working [in saṅsāra]. When the orders of the Lord have been executed, Ananta is redeemed. Holy Sūkṣma succeeds Ananta, Śiwatama succeeds Sūkṣma, Ekarudra succeeds Śiwatama, Ekanetra succeeds Ekarudra, Trimūrti succeeds Ekanetra, Śrikanṭha succeeds Trimūrti, Śikhaṇḍi succeeds Śrikanṭha. Śrikanṭha is myself here. Śrikanṭha was my name when I received the orders to impart spiritual knowledge to the universe. I was shot at by Lord Cupid with an arrow of passion. I became furious towards Cupid. That was the reason that I looked at him with a poisonous eye and the body of Cupid was destroyed, bhasmibhūta i.e. it was reduced to ashes.

The passion however remained in me and hence I took to wife your mother Bhaṭārī Umā. She gave birth to Sanatkumāra. These are the tattwas of the holy [aṣṭawidyāsana], O my son Wṛhaspati. The Rudra stands lower. He is taken by me and is elevated by me. He succeeds Śikhaṇḍī. This is Māyāśirastattwa. What stands below the Māyāśirastattwa is called Māyātattwa. Māyātattwa signifies void, the embodiment of unconsciousness. It is the same as Śīwatattwa, only its nature is unconsciousness. It is subordinate to Śīwatattwa. It is pervaded by Śīwatattwa whose nature is consciousness. It is interwoven (ūta) and threaded (prota) by Śīwatattwa. It is ūta because it pervades the body of māyā. It is prota because it threads [through the body of māyā]. The nature of Śīwatattwa is to be threaded (prota) in māyā. It is this reason that it is tainted by mala (staining). Mala means unconsciousness. As the Śīwatattwa is absolutely crystal clear, taintless, bright, pure and clear, consciousness forms his nature. When it is tainted by unconsciousness, his powers (śakti) disappear. Powers mean knowing all and doing all. If Śīwatattwa stops to be all-knower and all-doer, he is called ātman which means consciousness that has been infatuated. Ātmatattwa is extensive. For this reason the Māyātattwa is densely filled like a comb of bees, which sit close together. Māyā is to be compared to the comb of bees. Ātmans are to be compared to the young ones of bees who hang downwards, faces pointing below (adhomaṅgala). The ātmans look downwards, they do not know the tattwas that are above them.

It is the power of the Lord which sets into action the Māyātattwa, and there comes out the Pradhānatattwa, which is the gross form of māyā, which by itself is void, having a body formed of unconsciousness. The Lord brings together the Ātmatattwa and the Pradhānatattwa. The ātman vanishes and becomes unconscious. It becomes acetana because it has no knowledge of being pervaded by Pradhānatattwa. That causes the unconsciousness of the ātman. As to the Pradhānatattwa it is set into action by the active power (kriyāśakti) of the Lord so as to produce the Trigūṇatattwa. Trigūṇatattwa is sattwa, rajah and tamah.

15. TRIGUṆATATTWA

Sattwa is light and illuminant. Rajah is fickle. Tamah is heavy and

obscurant. These are the characteristics of mind.

The mind that is bright and light is known by the term *sattwa*. That which moves violently is termed *rajah*. And the one which is heavy and dark is known by the term *tamah*.

16. MIND AS THE CAUSE OF HEAVEN AND HELL

Salvation, heaven and hell, animal existence and human form : these accrue by the power of the mind, to one whose mind is sinful.

Mind (*citta*) is the cause of the *âtman* enjoying heaven. Mind is the cause for the *âtman* to fall in hell. Mind is the cause for being born as an animal. Mind is the cause for being born as a human being. Mind is the cause for attaining *mokṣa* and liberation.

17. SÂTTWIKÂ MIND

Uprightness, unattachment, gentleness, powerfulness, masterliness, dexterity, sweetness and beautiful adornment [are the characteristics of a *sâttwika* mind].

The mind is upright and strong, it is eager about the knowledge of difference between things and limits, it has the knowledge of *Îśwaratattwa*, it is experienced, it is kind in its way of speaking, its bodily form is beautiful. Such are the characteristics of a *sâttwika* mind.

Now follows *rajah* :

18. RÂJASÂ MIND

Cruelty, pride, violence, ferocity, greed, instability, ruthlessness, and carelessness [are the characteristics of a *râjasa* mind].

The heart is cruel, the behaviour is full of anger and frightful. There is pride and violence. It is hot-tempered and greedy. Hands, feet and tongue are restless. There is nothing that it loves. It is careless and inconsiderate. These are the characteristics of a *râjasa* mind.

Now follows *tamah* :

19. TÂMASÂ MIND

Laziness, cowardice, lassitude, sleep, killing, carelessness, grief, dumbness, unpropitiousness, and constant entanglement [are the characteristics of a *tâmasa* mind].

The second half of the śloka is not clear and certain.

The mind is afraid, tired, impure, sleepy, prone to tell lies, desirous of killing, careless and sad. The face is blunt. Such a mind is called tāmāsa.

These cittas known as sattwa, rajah and tamah, fetter the holy ātman. Their fruits are described below.

20. EXTREMELY SĀTTWIKĀ MIND

The mind which is extremely sātṭwika is free from smear, like ether (or Supreme Soul ?), good (?), like space(?), and promising complete redemption (?).

The text of the second, third and fourth quarters is not clear.

The sātṭwika mind is the cause of the attaining of mokṣa by the ātman, because it is free from stain. It is the cause of putting into action the essence of āgamas and the instructions of gurus.

21. SĀTTWIKĀ cum RĀJASĀ MIND

Rajah is said to be equal [to sattwa]. On this account one pursues good dharma. Why is it that sattwa is joined on [to rajah]? It is sattwa which leads to heaven.

If sattwa and rajah be equal in measure then one desires to perform dharma. It is by the coming of two together that dharma is performed. Then one returns to heaven because by the element of sattwa one has the desire to perform good actions and by rajah one is put into action.

22. SĀTTWIKĀ cum RĀJASĀ cum TĀMASĀ MIND

The mind which is infatuated by three guṇas.....

The wording of the Sanskrit stanza is not at all clear.

If the measure of the three, i. e. sattwa, rajah and tamah, is equal one is born as a human being, for (in this case) the three sattwa, rajah and tamah fulfil (?) their respective desires equally. Rajah says : "I shall do evil". Sattwa awakens. Tamah says : "I am tired and reluctant". Rajah sets into action. Sattwa with rajah says : "I shall do good". They are weighed down by tamah. Such is the sequence of the three guṇas. Therefore there is no good or evil deed that is produced by the ātman. If however good and evil deeds are done by the ātman [under the influence of the three guṇas] it is for

this reason that it is born as a human being. Lord Widhi bears them in mind. In between heaven and hell is the cleaning place for the ātman. Whatever is done in the human birth is kept in mind by Lord Widhi, as the Lord is the witness as regards good and evil actions of human beings.

23. EXTREMELY RĀJASA MIND

The mind which is extremely rājasa is attached only to anger and the like. It produces only fire,

The last quarter is not clear.

If the mind is dominated by rajah, then only anger is powerful in doing evil deeds. This becomes the cause of the ātman falling into hell where it suffers all kinds of tortures.

24. EXTREMELY TĀMASA MIND

The mind, which is extremely tāmasa, is sleepy and much confused.....

The second half is not clear.

If tamah dominates the mind, it becomes the cause of the ātman becoming an animal. There are five kinds of animals : cattle, wild beasts, birds, reptiles, and fish. The sixth variety [beyond the animals] is the plants. Paśu means those animals which are brought up in villages, i.e. cows, buffaloes, dogs, swines etc. Mṛga means animals of the forest, such as lion, tiger, deer, and others that live in the forest. Pakṣi means all kinds of birds that fly, such as chicken, ducks, etc. Sarīṣpa means all kinds of animals that move on their breasts (=Skt. uraga), such as small snakes, leeches, snakes, eels, etc. Mina means all kinds of animals of water, i.e. fish in rivers and oceans etc., small and big. All these that move are known by the term jaṅgama. The ātman takes to these forms when it is dominated by tamah. If in its birth as a jaṅgama it performs no dharma, that is why in its sixth birth it takes the form of a plant. Sthāwara or stationary life is as follows : creepers (?), leafy plants, grass, and others that do not move. That they do not change their fixed place, for this reason they are known as sthāwara "stationary". Those which move are known by the term jaṅgama "moving". These are the transformations of the ātman whose mind is dominated by tamah.

From the three guṇas arises buddhi. There are several kinds of buddhi : dharma, jñāna, wairāgya, aiśwarya. Their opposites are : adharma, ajñāna,

awairāgya, anaiśwarya. Thereafter follow the five contrarities (pañcawiparyaya). Then there are the tuṣṭis and the eight siddhis. All* these form different conditions of buddhi.

*All includes the four buddhis, their four opposites, the five contrarities, the tuṣṭis, and the eight siddhis.

Now we shall define dharma :

25. DHARMA

Noble conduct, sacrifice, penance, charity, forsaking the family, and living on alms, as well as yoga—this in brief is dharma.

Śīla means keeping good conduct. Jñāna means the performing of fire-offerings. Tapa means the killing or controlling of passions, not applying the senses to their passions. Dāna means giving. Prawrajya means becoming a fasting (anāśaka ?) mendicant. Bhikṣu means one who is initiated (dīkṣita). Yoga signifies the performance of meditation. These are the different characteristics of dharma.

Now follows the definition of jñāna :

26. JÑĀNA ("knowledge")

Direct perception by the senses, inference, the teachings of the Scriptures from one who has gone through them—these are the three means of the highest authoritative knowledge.

The second quarter of the stanza is not very certain.

As follows is a person conversant with the three pramāṇas, pratyakṣa, anumāna, and āgama. Pratyakṣa means that which can be perceived, that which can be felt. Anumāna is to be understood from the example of smoke seen at a distance. It allows the inference of the presence of fire [which itself is not seen]. This is anumāna. Āgama means the teachings of the gurus. One who is conversant with the three pramāṇas, pratyakṣa, anumāna, and āgama, is denoted by the expression samyag-jñāna "possessed of authoritative knowledge".

Now we shall define wairāgya :

27. WAIRĀGYA ("non-attachment")

Absence of attachment to enjoyments, both that have been seen and

heard of, in a healthy body is termed wairāgya (non-attachment) and in no case is aversion to yoga called non-attachment (lit. one who is averse to yoga is not a yogin i.e. one devoted to wairāgya).

There are pleasures which are visible, just as of a mighty king. There are pleasures which are heard, as those of the abode of hyāṅgs, i.e. the heaven of Gods. These pleasures that have been seen or heard, none of them are desired by him, even to be a king he has no desire. Such [desirelessness] is known as wairāgya.

Now we shall define aiśwarya :

28. AIŚWARYA

(The OJ. comm. also includes the "Four Opposites")

Equanimity in pleasures (bhoga), minor pleasures (upabhoga) and big pleasures (paribhoga) is to be known by the wise as aiśwarya.

Bhoga means all kinds of food and drink. Upabhoga means all kinds of apparels. Paribhoga means the having of wives and mistresses (?). The having all of them is termed aiśwarya. Thus are dharma, jñāna, wairāgya and aiśwarya. These are the cause of Lord's love for the atman.

Their opposites are : adharma, ajñāna, awairāgya, anaśwarya. Adharma means a mind devoid of dharma. Such a mind thinks : "what indeed is the knowledge of the so-called heaven ? What leads to it ? What leads to hell ? Sin and evil actions. Good actions indeed lead one to heaven. Fie on the words of thieves, of people who wish to have gifts. Ascetics say these things. On account of their fear of ..., ..., they become ascetics. These words of religious teachings are not proved, because what is taught can not be seen. Such are the thoughts of the adharma mind."

Ajñāna means the mind devoid of anumāna, āgama, and pratyakṣa. As these three do not fill it, therefore it is filled with wikalpa (false notions), saṅśaya (doubt) and bhrānta (confusion). Wikalpa means imagination of things not seen. Saṅśaya means a doubtful mind. Bhrānta means an erring mind (saṅgguh). The mind which is full of wikalpa, saṅśaya and bhrānta is termed ajñāna.

Awairāgya means a mind which wishes satisfaction in objects of

low, average and high values. It thinks: "I have valuable and excellent things". This is awairāgya.

A n a i ś w a r y a means a mind which is deprived of bhoga, upabhoga, and paribhoga. These are the opposites of caturaiśwarya.

What is the reason that the Lord is said to love a person of correct mind (d h a r m a - b u d d h i) ? The fruits (of having dharma-buddhi) are as follows :

29. THE FRUITS OF DHARMA-BUDDHI

By dharma one attains heaven, and is incarnated into dewayonis. By virtue of aṇimā and other siddhis he is saturated with all pleasures.

If dharma is produced by buddhi, that takes one to heaven. For a long time he enjoys in heaven. He becomes a God. He attains the powers of aṇimā and others.

Now follow the fruits of knowledge :

30. THE FRUITS OF J Ñ Ā N A (knowledge)

By proper knowledge...* the paṇḍita acquires four powers. He reaches liberation and never again enters the cycle of birth and death.

**Kāmatah* is not very clear in the first quarter.

One who is filled with proper knowledge, he is the most superior (among them)*, because he reaches mokṣa, is not born again, and is filled with four powers (caduśakti). He is denoted by the term janmāwasāna, i.e. reached the very ends of the births. He returns to the abode of Śiwa. His consciousness becomes absorbed in the Lord.

*The sense of *rasika* is not very clear in this context.

The fruits of wairāgya are described below :

31. THE FRUITS OF WAIRĀGYA

By wairāgya he is absorbed into prakṛti ("the primaeval matter") and enjoys the happiness of a sleeping person and after a long time he is born in dewayonis.

One who has wairāgya returns to the region of prakṛti. It is like the enjoyment of sleep without dreams. Such enjoyment of pleasures is attained by him. At last he is born as a God. This is the fruit of wairāgya.

Now follow the fruits of aiśwarya :

32. THE FRUITS OF AIŚWARYA

(The OJ. comm. adds five wiparyayas and eight tuṣṭis)

Through aiśwarya one enjoys in full all pleasure without impediment. Equipped with aṇimā and other powers one is born in dewayonis.

All his ways are irresistible, so also his deeds. All his ways lead to happiness. At the end he becomes a God. He attains aṇimā and other guṇas. This is the fruit of aiśwarya.

Now follow the fruits of their opposites. The mind whose seed is adharma, becomes an animal. As it denies dharma which is the fruit of wisdom, it is tempted by the pleasures of karman. As it is ignorant of tattva-jñāna ("the knowledge of reality") and is involved in good and bad actions, for this reason it rotates in human incarnations. Further it is reborn in hell, and as animals. Small indeed is the number of men doing good. For this reason most become animals. Awairāgya and anaiśwarya are the climax of evil deeds. For this reason the souls which have adharma, ajñāna, awairāgya and anaiśwarya as their nucleus, are neglected by the Lord.

The five contrarities (p a ñ c a w i p a r y a y a) are : tamah, moha, mahā-moha, tāmisra and andhatāmisra. T a m a h means the mind which desires to attain all kinds of happiness. M o h a means the desire to attain eight aiśwaryas. M a h ā m o h a means the desire to attain happiness in niṣkala together with the eight aiśwaryas. T ā m i s r a means the longing for happiness attained later on. A n d h a t ā m i s r a denotes people who weep at things lost. These are the five contrarities (p a ñ c a w i p a r y a y a). All these are the cause of the soul's sufferings.

Now follow the tuṣṭis ("satisfactions"). They are arjana ("acquisition"), rakṣaṇa ("preservation"), kṣaya ("waste"), saṅga ("enjoyment"), hingsā ("injury"), bhāgya ("luck"), kāla ("time"), and ātman. A r j a n a means one who has hoarded all possessions, and protects them. R a k ṣ a ṇ a means one who after having hoarded the possessions guards them. One who guards the possessions is a tuṣṭi. K ṣ a y a means the person who experiences sufferings. Their suffering is that [the possessions] decrease instead of increasing (? , lit. not to mention their recovering). S a ṅ g a means one who meets his dear

ones or objects. *Hingśā* means one who kills for mere enjoyment.* The above are known as external *tuṣṭis* (*bāhyatuṣṭi*).

Now follow the spiritual *tuṣṭis* (*ādhyātmika tuṣṭi*). *Bhāgya* means the buddhi which is satisfied in its heart even when not getting happiness by thinking : "alas I have not done good in the past, therefore I am not getting happiness here. Hence I should myself try to do good so that I should not fare in the same way in the next birth." *Kāla* means "I desire impatiently to attain that which I crave for." What is the meaning of this? By not desiring impatiently but by waiting a little you will get it later. *Ātman* means the knowledge that investigates the ātman. The limits of the teachings of the preceptor form the limits of his knowledge. His knowledge does not come out of himself. He does not increase the knowledge given to him because he does not practice meditation. He is calm and satisfied in his heart. These are the different kinds of *tuṣṭis*, the cause of hindering his knowledge (because) his mind is easily satisfied.

* Here the OJ. *pangan* is used in a figurative sense of "to enjoy". It is just like the Skt. *√bhuj* which besides meaning "to eat, to enjoy a meal" also denotes "to enjoy" in general.

Now follow the eight accomplishments (*aṣṭasiddhi*) :

33. THE EIGHT SIDDHIS

(The OJ. comm. adds : evolution of *prakṛti*)

Giving gifts, study, oral instructions (*śabda*, according to the OJ. comm. the subtle yogic sound), deliberation, amity and the three preventions of misery are known as the eight accomplishments (*aṣṭasiddhi*).

Dāna means one who is able to give. *Adhyayana* means one who is able to study Scriptures. He is a *sādhaka*. Due to the finesse of his spiritual practise (*sādhana*) he hears subtle sounds (*śabda*), and he is capable to weigh gross as well as fine things. *Tarka* means deliberative knowledge. It does not err in its deliberations. These are termed the external accomplishments (*bāhyasiddhi*).

The following are spiritual accomplishments (*ādhyātmika siddhi*). One is able to destroy the three miseries. The three miseries are—*ādhyātmika duḥkha*, *ādhidawika duḥkha*, *ādhibhautika duḥkha*. *Ādhyātmika duḥkha* means the pains arising out of mind, such as : attachment, hatred,

infatuation, serious illness, ague (?), skin disease, intense headache (?), wind (i.e. nervous troubles), bile (i.e. digestive trouble), phlegm, aches (i.e. shooting pains), melancholia. These are *ādhyātmika dukkhas*. *Ādhidaiwika dukkhas* mean that one is struck by lightning, madness, epilepsy, seizure by evil spirits, and all kinds of misery caused by *dewas*. These are termed *ādhidaiwika dukkhas*. *Ādhibhautika dukkhas* are: being wounded by a weapon, being poisoned, being stabbed, being poisoned by dart-poison (*upās*), being impregnated, being bewitched, being charmed, being struck by the wicked, by snakes, stinging nettles (*lalatāṅg*), and all kinds of sufferings coming from (evil) beings (*bhūtas*). *Bhūta* means all those having a body. This is known as *ādhibhautika dukkha*. One who is able to destroy all such miseries, he is termed *ādhyātmika siddhi*. He however who is called *uttamā-siddhi* is a *yogīśwara*. He has attained *anīmā* and other qualities. These are the *vṛttis* ("moods, conditions, or courses") of *buddhi* which you must know.

Out of *buddhi* arises *aṅgkāra*. There are three varieties of it: *sāttwika*, *rājasa* and *tāmāsa*. These three have other forms (names) also—*vaikṛta* is *sāttwika*, *taijasa* is *rājasa*, *bhūtādi* is *tāmāsa*. Out of [*vaikṛta*] *aṅgkāra* comes out mind and ten senses. The senses are ear, skin, eye, tongue, nose, speech, hands, feet, anus, generative organs. Out of *bhūtādi aṅgkāra* come the five *tanmātras*. The *taijasa aṅgkāra* helps in the causing of acts of *vaikṛta* and *bhūtādi aṅgkāras*, as its nature is to set into action.

Which are the five *tanmātras* ("subtle elements")? You should know that they are: *śabda*, *sparsa*, *rūpa*, *rasa* and *gandha*. They are revealed in the following way. Close your ears, a sound is heard. The sound heard is very fine. It is known as *śabdatanmātra*. There is strong wind. The skin experiences a subtle charm. This is termed *sparsatanmātra*. It is evening time. The sun has gone down. Still there remains light. Fine light is seen. This is called *rūpatanmātra*. *Rasatanmātra* means one eats food which is either bitter or sweet. The fineness of its taste which has remained behind on the tongue does not disappear immediately. Its residue is still there. This is known as *rasatanmātra*. *Gandhatanmātra* means sandal is burnt. Its fine smell is experienced. This is known as *gandhatanmātra*. These are the five *tanmātras*.

Out of the five *tanmātras* arise the five *mahābhūtas* ("gross elements"). Ether (*ākāśa*) comes out of *śabdatanmātra*. Wind (*vāyu*) comes out of *sparsatanmātra*. Light (*teja*) comes out of *rūpatanmātra*. Water (*āpa*)

comes out of rasatanmātra. Earth (pṛthivī) comes out of gandhatanmātra. These are the five mahābhūtas. All are pratyakṣa, i.e. they can be seen and touched. Well this is the downward limit of the elements. That is the nature of all the tattvas. It penetrates the elements which are under it. The elements that lie below are not able to pervade the elements that lie above them. The element of earth contains all the other elements : sound the quality of ether, touch the quality of wind, form the quality of light, taste the quality of water, smell the quality of earth.

As regards taste it is of six kinds : lawaṇa, amla, kaṭuka, tikta, kaṣāya, madhura. Lawaṇa means saline. Amla means sour. Kaṭuka means pungent. Kaṣāya means astringent. Madhura means sweet. Tikta means bitter. These are the six tastes. The quality of earth is smell. There are two varieties of smell : bad and good.

The six tastes, are eaten and drunk by men and women. They produce life and body. The essence of the body, which in man is sperm is otherwise called śukla, and is blood (śoṇita) in woman. The male sperm and the female śoṇita (ovary) meet in padmanāḍī which lies in the centre of ṣaṅkoṣa. It is filled with life. Every kind of sperm and ovary, whether of human beings or animals is formed into the form of its progenitors. If the sperm is in excess of the ovary a male is born. If the ovary is more than the sperm a female is formed. If the two are equal, alas, a janmāntarapurūṣa, or a eunuch, is born. The sperm forms bones, veins and marrow. Ovary forms flesh, blood and skin. Three come from the male and three from the female. Thus it is known as ṣaṅkoṣa.

Śabdatanmātra becomes ears, and hears all that it encounters. Sparśatanmātra becomes skin which feels hot and cold whatever it encounters. Rūpatanmātra becomes the eye which sees what it encounters. Rasatanmātra becomes the tongue which tastes all that it encounters. It enjoys the six tastes. Gandhatanmātra becomes the nose which smells bad and good whatever it encounters. These are the five buddhīndriyas ("senses of perceptions"). These form the organs (golaka) of the indriyas described before. The sense of hearing (śrotrēndriya) resides in the ear. It is the instrument of the ātman to hear the sounds that it encounters. The sense of touch (twagīndriya) resides in the skin. It is the instrument of the ātman for the percep-

tion of hot and cold of what it encounters. The sense of sight (*cakṣurindriya*) resides in the eye. It is the instrument of the ātman for seeing form and colour of what it encounters. The sense of taste (*jihvendriya*) resides in the tongue. It is the instrument of the ātman for the tasting of six flavours. The sense of smell (*ghrāṇendriya*) resides in the nose. It is the instrument of the ātman for smelling good and bad smells. The sense of speech (*vāgindriya*) resides in the mouth, which is the instrument of the ātman for producing the sounds concerning what it encounters. The sense of holding (*pāṇindriya*) resides in the hand which is the instrument of the ātman for grasping what it encounters. The sense of walking (*pāden-driya*), resides in the feet which is the instrument of the ātman for moving. The sense of evacuation (*pāywindriya*) resides in the anus which is the instrument of the ātman for the discharge of excreta and fart. The sense of procreation (*upasthendriya*) resides in the generative part of man and woman which are the instruments of the ātman for urinating and discharging sperm and blood. This is the order of the ten senses in the body.

Venerable Wṛhaspati said : why are the senses described by the Lord as twofold : the contained and the container ? As to the existence of the organs (*golaka*), they are the basis of the ātman for grasping the objects.

The Lord replied : O Wṛhaspati, it is proper for you to enquire. The organs (*golaka*) of the ātman are only as means of perception (*pramāṇas*). Look, the ear is not capable of hearing sound if there is no sense of hearing. It becomes clear in a deaf person. The ear with its opening is there, but in no way does it hear a sound because the sense of hearing is not there. Similarly the eye deprived of the sense of sight, if it is covered over with white cataract. Nothing to say if there is no eyeball, its socket. Why does it not see anything ? In this way they are powerless and impotent, they are not capable of grasping their objects, if their sense is absent. All this is seen by you, O Wṛhaspati. Hence this is the difference between their senses and the organs in which they reside. The mind is the prince of senses. It directs the senses to their objects. It is the root of the senses. *Saṅkalpa* means the accepting of the objects, which are grasped by the senses. It is the function of the mind. All the senses are not happy when they are not able to grasp (?) their objects. They are happy with clothing, food and drink. They are happy in taking a husband or a wife, happy in hearing musical instruments, kidung and gupit-gupitan poems. It causes the ātman to find pleasures in body, as it enjoys all of them.

34. PARABLE OF THE CART

Pradhāna is like a cart. Puruṣa is like the ox [which pulls the cart]. The world is the revolving wheels [of the cart] with the Lord (Īśa) as its driver.

The body is comparable to the decorated upper part (?) of a chariot. Good and bad actions are denoted as the world (jagat). It rotates between heaven and hell. It is called the wheels of the carriage. The holy ātman is called the ox which pulls the carriage. Lord Īśwara is called the driver who orders the ox to pull the carriage. It is not unwilling to execute the orders. Hence he, the isolated one, is drawn into thralldom. This is the simile of the ātman, which finds satisfaction in seeking pleasures of the senses. Out of the difficulty of enjoyments being sought by it, there is increase of passion, infatuation, hypocrisy, greed, envy, melancholia, hunger, thirst and great violence. This is the nature of all beings. Such an ātman is known as wiparīta ātman, i.e. topsy-turvy. He is made a slave by his slaves. He is reduced to serfdom by his serfs. This being so for some time the ātman stops to exist [as such]. Passion becomes its form. Because passion is constantly present in human beings, eating and sleeping are given the highest place by him. If for some time eating and sleeping having become his highest aim deterioration of the consciousness sets in, which is covered by tamah. It is because eating, pleasure and sleep have become his nature. Sleep causes unconsciousness of the ātman. If unconsciousness is practised by him due to deep sleep he becomes an animal, cattle, buffalo, a dog, a pig, an ant, etc. If tamah still dominates him as an animal, he becomes a plant, a leafy growth, grass and such others. These are the forms of the ātman which finds satisfaction in following thoughts of passion.

Venerable Wṛhaspati said: ātman is to be pitied much, O Master! How can it avoid sin so that it may be liberated from the misery of hell? These were the words of venerable Wṛhaspati.

The Lord replied: when the ātman becomes mindful of its nature it becomes pure. The ātman should become aware of all that is happiness and pain of the body, for it is latent in the body. It illuminates all tattwas. As regards the substance of consciousness, it is present (?) in the elements of the whole body. He enjoys them.

A comparison is afforded by the following:

35. THE PARABLE OF REGALIA

The body (?) is the palace. The three internal instruments are the ministers. The senses are the slaves. The objects of senses are the happiness comprised in their enjoyments.

This body is known as the palace. The three internal organs (try-antahkaraṇa), that is buddhi, manah and ahaṅkāra, are called the commanders of forces (senāpati). The indriyas are called their slaves and serfs. The objects of senses, i.e. sound, touch, form, taste and smell, are to be considered as pleasures which are always eaten and drunk. The ātman is to be considered a prince who enjoys them all. Now the ātman finds satisfaction in pleasures of the body. It remains ignorant about itself. It does not know its own nature. The reason is as follows. It should be properly understood. In the knowledge of ātman lies the source for getting happiness of the body. This is the reason that there are such persons who crave to decorate themselves. There are those who work in paddy-fields, who cultivate dry fields, who work as blacksmiths or as architects. All kinds of works that produce happiness, they are being done by them continuously. However, happiness is not attained. For this reason they are tortured, they are tired of carrying the burden continuously. They are troubled by leeches and rain. They have to undergo hunger, thirst, heat and cold. Their aim is to get happiness of the ten senses. It is like a single serf. And there are ten who give orders after orders to that single serf who is obliged to carry out the orders of each. Therefore the single poor serf is choked in the sufferings of the world.

Venerable Wṛhaspati spoke in reply : O Master ! your son wants to see in sequence (n y ā s a) the characteristic of the ātman which is in the body. For it is difficult to understand the difference between citta and the ātman. The Lord may kindly tell that to his son.

The Lord replied : The characteristics are as follows. You should bear them in mind. The power of action (kriyāśakti) of the Lord has entered ahaṅkāra, and ahaṅkāra has entered wāyu (i.e. prāṇa). It is the wāyu (i.e. prāṇa) which joins the ātman with the body.

36. ORIGIN OF THE NĀDĪS

Now I shall describe the nāḍīs, more than three. You please listen to

them. They are situated in the navel, below the navel, and in the *kanda*. They issue from *ahangkāra*.

If *tryadhika* is to be considered as the correct reading, it has to be interpreted not in the ordinary sense of "more than three" but as "having three bases", although it is not easy to substantiate this interpretation from any sources investigated so far.

There are the so-called *nāḍis* in the body, that is big and small arteries*. Below the navel is the place from which they grow. They rise up to the navel. Here they branch out and spread higher up. These then are the sources of the *nāḍis*. They are of three kinds.

**odwad* ?. Arteries as used here is a very general term which may include not only arteries but veins and nerves as well.

37-38. TEN MAJOR NĀḌIS

Idā, *pinggalā*, *suṣumnā*, *gāndhārī*, *hastijihwā*, *pūṣā*, *yaśā*, *alambuṣā*, *kuhū*, and the tenth *śaṅkhiṇī*. Now I shall impart to you the knowledge of [these] *nāḍis*.

The big *nāḍis* are ten. They are: *idā*, *pinggalā*, *suṣumnā*, *gāndhārī*, *hastijihwā*, *pūṣā*, *alambuṣā*, *kuhū* and *śaṅkhiṇī*. *Iḍā* is the *nāḍī* of the right side, *pinggalā* of the left, *suṣumnā* in the middle. Their branches go up to the nose. There are three holes in the nose. The middle one is closed. So there remain only two holes in the nose. Their other branches reach up to the cranium which is hence known as *śiwadwāra*. Others go into hands, feet, fingers and toes. They sit situated on the surface(?), they are hidden inside, they lie in between, they stand up. They (the *nāḍis*) reach up to the feet. Their branches have sub-branches. They pervade all flesh (or muscles?). They come out up to the skin. They change into body hair. These are the *nāḍis* of the interior. These are all the *nāḍis*.

39-40. TEN PRĀṆAS

These ten major *nāḍis* are known as the carriers of *prāṇas*. The ten *prāṇas* as enunciated by Śīwa are as follows— *prāṇa*, *apāna*, *samāna*, *udāna*, *wyāna*, *nāga*, *kūrma*, *kṛkara*, *dewadatta*, *dhanañjaya*.

All these *nāḍis* are equally filled with wind. There are ten kinds of wind: *prāṇa*, *apāna*, *samāna*, *udāna*, *wyāna*, *nāga*, *kūrma*, *kṛkara*, *dewadatta*,

dhanañjaya. They are manifold, because they have different functions and different colours.

41. PRĀṆA

Prāṇa is situated in the mouth. Apāṇa is situated below, samāna in the heart, udāna in the head, and wyāna in all the limb-joints.

The wind prāṇa is present in the mouth as well as in the nose. Its function is to exhale. Its lower limit is the breast. It puts into action all [other] winds.

42. APĀṆA

Apāṇa ("the lower wind") is situated in sperm and urine.

The wind apāṇa is present in anus and generative organs. Its function is to excrete sperm, blood, excrement and urine. Another function is to fart.

43. SAMĀNA

What is drunk yields blood, what is eaten gives bile, and what is smelt gives phlegm. The wind named samāna operates through all parts of the body equally (samāna-gatih).

The wind samāna is present in the heart. Its function is to change the essence of food into bile, the essence of drink into blood, and the essence of what is smelt into phlegm, [i.e.] nasal mucus, and saliva. Such is the function of the wind samāna that is present in the heart.

44. UDĀNA

The wind udāna (u d - āna) moves (u d -vejayati) the vital parts.

Wind udāna is present in the cranium. Its function is to move the eyes, to wrinkle the forehead, and to make the hair grow.

45. WYĀNA

Wyāna is described as split up. It intensifies disease. It sets into motion. It causes anger and brings old age.

The wind wyāna is present in all the joints of limbs. Its function is to walk, to stretch, to touch, [i.e.] all kinds of movements of the joints of the body, as well as the functions of unconsciousness, anger and old age.

46. NĀGA, KŪRMA, KR̥KARA, DEWADATTA, DHANAÑJAYA

Nāga is present in belching (or vomiting ?), kūrma in opening the eyes, kr̥kara in sneezing, and dewadatta in yawning.

The function of the wind nāga is to belch (or vomit ?). The function of the wind kūrma is to blink the eyes. The function of the wind kr̥kara is to sneeze. The function of the wind dewadatta is to yawn. The function of the wind dhanañjaya is to produce sound. At the time of death the wind dhanañjaya remains in the corpse. All these winds are indeed one. Because they have many functions respectively, therefore they are differentiated into many kinds. It is hence that they have many names, each one of them separately.

Alternative translation can be : All these winds, one by one and not all together perform their respective functions. There are many kinds of them. That is the reason why although many they are described by the single word wind.

It is these which bind the ātman with the body. Their bond is firm. For this reason the ātman is wiśānta (peaceful ?) when it goes to the other world. What is it that is known as the other world ? These are known as pañcapada which you should know as the place of residence of the embodied ātman.

47. THE FIVE STATES OF ĀTMAN (pañcapada)

The condition of awakening is seen with the eyes. It is gross and is variously structured. The condition of sleep resembles bubbles of foamy waves and it is fickle like māyā. The condition of deep sleep is deep like pitch darkness, extremely unmanifested. The fourth condition is subtle, beyond the realm of thought, imperishable, known by the wise as nirwāṇa.

An alternative translation to make out the five categories of the pañcapada can be as follows : "the fourth condition is subtle; and [the fifth] that which is beyond the realm of thought and imperishable is what is known by the wise as nirwāṇa."

There is the jāgrapada, swapnapada, susuptapada, tūryapada and tūryāntapada. Pada means place of residence of the ātman. These are five. Hence they are called pañcapada. J ā g r a p a d a means that at the time of

being awake the awakening is not very great. In this condition the ātman can be clearly seen and felt. In this state it is called *viśva*. As regards the *swapna* *pada* it is indistinct, like the image in water. When the water is still the image is seen. When the water is moving the image seen is not clear. Similarly this form of ātman is indistinct because all kinds of residences are this form of ātman. In this state it is called *taijasa*. Now the *suṣupta* *pada*. It is like the time of deep sleep. It is of the form of void, unconsciousness, *nirvāṇa*, desirelessness, neither seen nor experienced. This is the description of the *suṣupta* *pada*. The ātman loses consciousness. It combines with *acetana*. It does not experience anything; unconsciousness becomes its nature. This state is known as *śrīpada*. *Jāgrapada*, *swapnapada* and *suṣuptapada* are the residences of the ātman. These are known as *ātma-saṅsāra*. Consciousness is distributed among Gods, men and animals. Heaven and hell are its embodiments. As regards the *tūrya* *pada* it is known as *ātmāsiddhi*. Shortly I shall speak of *yogakrama* alongwith *tūryāntapada*. The *jāgra*, *swapna*, and *suṣupta* come back again and again to the ātman. Just as it exists in *jāgra* so it exists in *swapna* and *suṣupta*. It means awakening, sleeping, and dreaming. These are the pursuits (*viśaya*) of the whole world.

Again venerable *Wṛhaspati* said : The ātman which exists in *jāgrapada*, during sleep it vanishes and becomes unconscious of the whole world. The sleeping person is like the dead as he is *wiparīta* ("opposite of living"). It is quite possible for him to change into death, to disappear without awakening again. The ātman disappears and stops to perceive again. The meaning of the words of your son, O Master, is as follows : As all that experiences, is called *cetana* by the Lord, is it not appropriate that the embodiment of ātman is *cetana* because a sleeping person comes back to life again ? What does it mean ?

The Lord replied : Hence all the *tattvas* have been explained. The *pradhānatattva* is *acetana* and its nature is unconsciousness. The ātman which pervades the *pradhānatattva* becomes unconsciousness because *pradhāna* causes the unconsciousness of the ātman. At the time of sleep the ātman is in the *pradhānatattva* [and hence] *wiparīta* ("opposite of its own nature, i.e. *acetana*").

Venerable Wṛhaspati said : This verily is the doubt in the mind of your son, O Master, concerning the state of similarity between ātman and pradhāna-tattwa. It is unconsciousness which is the redemption of the ātman according to the concept of the son of the Lord as consciousness comes out of unconsciousness. Consciousness means the experiencing of pleasure and pain. Pleasure and pain is sangsāra. Sangsāra is experiencing. Hence it would not be proper to call this experience as the highest reality (wiśeṣa). Unconsciousness is what is called wiśeṣa because it experiences neither pleasure nor pain. Such were the words of venerable Wṛhaspati.

The Lord replied : My dear one, O Wṛhaspati, I shall reply to your proposition. According to you unconsciousness is wiśeṣa. But unconsciousness is acetana. This acetana is sought after by cetana. It is like clay out of which is made a pot. He who makes the pot is the one who seeks it. The clay is the acetana, because it does not experience. The person is cetana. It is the acetana which is shaped by him. Production of a pot, a carriage (?), a cover (? or umbrella) and such other things are after the desires of the cetana, who seeks to make them. Similar to the person who makes the pot is the Lord. He subjects to his desire the acetana. The nature of unconsciousness is acetana. Hence it is not proper to call it paramārtha, which you term as wiśeṣa. Thus spoke the Lord.

Venerable Wṛhaspati answered : This unconsciousness is as if impossible, unmanifest, though pure and always without a covering. It is a thing with a body that can be desired and worked. But it is non-existent (i.e. without a body). So it is not capable of being worked.

The Lord replied : O my dear Wṛhaspati, your proposition has been replied. What does it mean that you repeat the same proposition again and again. When the cetana of the sleeping person has vanished it is redeemed, never will he experience again. According to you not-being (= Skt. a s a t) is the highest reality (wiśeṣa). If not-being (= Skt. a s a t) is the nature of wiśeṣa how does it happen that it is being (= Skt. s a t). After having been being (= Skt. s a t) it again becomes not-being (= Skt. a s a t). After having been not-being (=Skt. a s a t) it again becomes being (=Skt. s a t). Such is the concept of wiśeṣa. Such is the concept of paramārtha. This is termed wiparītajñāna ("wrong knowledge"). It has been

pointed out everywhere as confusion. This is prevented by the knowledge of the paṇḍita.

Venerable Wṛhaspati asked : What is denoted by paramārtha, O Lord, kindly explain that to your son. Thus spoke venerable Wṛhaspati.

The Lord replied :

48. SUPREME REALITY (paramārtha)

Devoid of the state of being (sād-bhāwa) and free of the state of not-being (asād-bhāwa); without being (sād-bhāwa) and not-being (asād-bhāwa), end of indivisibility and without a definition (is paramārtha).

Wiśeṣa is not not-being, i.e. it exists. As this might be your idea that its nature is being as well as not-being [you should know that] it is neither not-being nor has it a body. Should you think that it is not possible for the Lord to describe it, because there is no proof to decide it; then look, these are the proofs to decide it.

49. THOUGH INVISIBLE YET EXISTENT SUPREME BEING

Just as butter in milk, fire in wood, water in clouds, wind in space [are invisible] so also is rajah, tamah and manah in man. They are existent (sat) and yet not existent (na sat) in as much as they are not grasped in the outer [or visible] world.

What do you think about fire which is present in wood. Why should a thing not seen be described as existent? As the wood is not burnt by it so according to you it does not exist. If, however, it comes out of wood what is your opinion about it? In what way will you make the decision? Similarly butter which comes out of milk. You can say that it exists. You can also say that water alone is the nature of milk, and [butter] does not exist. It exists, and it does not exist, how is that? It is external things like this which cannot be defined and are difficult to ascertain. In your proposition it is denoted as wiśeṣa. If it is subjected to external things, the holy wiśeṣa can be compared to fire and butter. It cannot be defined, it is difficult to ascertain. What is your opinion about it? It is subtle, undefinable, extremely difficult to grasp. This is called wiśeṣa. If the Lord is being (= Skt. sat) he can be grasped, and is subject to sufferings of the world. If he is considered not-being (= Skt. asat), as is your proposition, then how would this

whole world exist, as well as your life. How would all this exist if the Lord is not-being. Hence your proposition is wrong. As regards the vanishing of the ātman at time of sleep it enters into the pradhānatattwa. It is the pradhānatattwa which causes the unconsciousness of the ātman. What then is the reason that the sleeping person does not die, as he is unconscious of his body. You should know : that is the *raison d'être* of the five winds (p a ñ c a w ā y u) described before. These act as bonds of the ātman. This is the reason that the sleeping person does not die.

Venerable Wṛhaspati answered : What the Lord has said about the five winds is not clear in the mind of your son, as it lacks the specification of the nature of the winds serving as bonds of the ātman. What is their nature ? How can one grasp them while they are in the body ? [Kindly tell this] so that the understanding (?) of your son, O Master, becomes firm.

The Lord replied :

50. WṚHASPATI'S DOUBTS VANISH

This greatly proficient son, knowing reality, having knowledge, is known by the name of Wṛhaspati, the wise preceptor of heaven.

My son Wṛhaspati, it is indeed good that you are the preceptor of people in heaven, as now you have become proficient in the knowledge of all tattwas and the essence of our teachings is understood by you. But as it is a real secret it is not to be told in the assembly. Soon there would be no one left. I shall then impart it to you. It is known as *prayogasandhi*. It is kept a secret by *yogīśwaras*. Thus spoke the Lord.

Venerable Wṛhaspati answered : There is another doubt in the mind of your son. What is called *cetana* by the Lord is *jñānaswabhāwa* i.e. has knowledge as its nature. It seems to be of two kinds—knowing and known, partly knowing and partly known. This is seen by your son, O Lord, as follows: *Wiśeṣa*, according to the Lord, is without definition (*alakṣaṇa*), but it stops to be without a definition [when you term it *jñānaswabhāwa*], so do I understand it. So that the knowledge of your son, O Lord, becomes firm may pity be shown and this doubt be cleared off. Thus spoke venerable Wṛhaspati.

The Lord replied : The *cetana* is always without a definition (*alakṣaṇa*),

if it is cetana in the highest sense (paramārtha cetana). Therefore there are three varieties of cetana, which have already been described. They were already considered as perfect, as the basis of all tattwas. They are Paramaśiwatattwa, Sadāśiwatattwa, and Śiwatattwa. Śiwatattwa means happiness which does not change into unhappiness. Sadāśiwatattwa means happiness without bottom and without summit. Paramaśiwatattwa means happiness which is indivisible (niṣkala), which cannot be ascertained and which has no characteristics. When I say this I appear to be insane, O my son, because this is not clear to men. Men are by nature of limited knowledge. Their knowledge is small. They see only a short distance. The span of their life is small. Their ignorance and misery is great. They know only as much as they experience. These tattwas are discussed by them within the limits of their knowledge. They are satisfied as regards the knowledge of the tattwas by their own knowledge and ascertainment; and that they adopt. For this reason their insight is checked; as also their knowledge. Such is the nature of men. They are superseded by Gods. But you, my son Wṛhaspati, being the teacher of heaven, should not change your knowledge again and again. This knowledge is inconceivable, very deep, difficult and is the ideal of ascetics. Your tattwa is ātmatattwa. The cetana is which experiences. The Māyātattwa is that which is experienced. As the Māyātattwa is extremely ethereal, transparent (?), and untouchable, it is termed māyā. What has been previously called by you as wiśeṣa is therefore māyātattwa. You should know that māyā means the heavy mind, as it covers the powers of puruṣa. What are these powers? Knowledge of all and the doing of all actions. The powers of puruṣa disappear as He pervades māyā. Finally, that is the sign of Māyātattwa. But Māyātattwa is pure. A product of Māyātattwa is pradhānatattwa. It is the gross form of Māyātattwa. It manifests itself by causing unconsciousness of the puruṣa. Because unconsciousness is produced by pradhānatattwa, therefore puruṣa is a name of ātman. [Puruṣa is to be analysed as:] puru śete. Puru is residence. The residence of ātman is the pradhānatattwa. Śete means the ātman sleeps there. Thus ātman becomes puruṣa. That is considered as experiencing. It is known as cetana-saṅgāra. That, however, is considered as wiśeṣa, which is free from Māyā-

tattwa. Not to speak of pradhānatattwa (i.e. pradhānatattwa does not come into the picture at all). Hence it is without a definition (alakṣaṇa), not capable of being ascertained. Hence you must be very careful. You should not foster various opinions (?), as it is the essence of your life. It is not far from your knowledge. You should seek it. Thus spoke the Lord.

Venerable Wṛhaspati asked :

51. WHICH IS THE WAY ?

Which is the knowledge that is the means of the path ? Which are the highest penances and vows ? O most venerable Śiwa, You please tell me in all essence.

O Lord, which path of knowledge is a proper one, which may be the means of attaining that which is called wiśeṣa ? What are the kinds of penances or vows ? Have pity on your son. Teach him truly the penances and vows which form the path. Thus spoke venerable Wṛhaspati.

The Lord replied : The question of my son is most wonderful. The following is the means of attaining the holy wiśeṣa, the highest truth.

52. THREE WAYS TO MOKṢA

Liberation is had through three causes : by excess of knowledge, by way of non-attachment (a-yoga) to the senses, and by the elimination of defects of lust.

Three are the means which are practised by one who is desirous of liberation. Jñānābhyudreka means knowledge of all tattwas, indriyāyogamārga means one who does not relish the objects of senses, tṛṣṇādoṣakṣaya means one who destroys the fruits of good and evil deeds. These are the three that must be practised. If you want to practise them you must concentrate on the navel (i.e. their core). It is like the net, when its navel is pulled, it is followed by the meshes and all its weights. Such is the secret knowledge. It is navel (i.e. core) of the three means. What is the secret knowledge on which you must concentrate ? You should know that cetana is illumined (prakāśa) in knowledge. Prakāśa means that which is not extinguished, that which is not blinded in darkness, that which is not overruled by pramāṇas, that which is eternally stable, that which is not veiled, because it is the embodiment of the Lord,

visibly existing in the body. This must be allowed to become greater and greater, and be practised continuously, because it is his nature to be practised. Cetana is, then, practised also and Śiwatattwa is surely the result.

Venerable Wṛhaspati spoke : There is another proposition heard by your son, O Master. As life is putting together of the body, therefore it is restless as long as it exists. It is to be explained as follows : Look at the men who are diseased, injured by weapons and poisoned. These are their sufferings. The injuries of their bodies and the diseases of their bodies cause death. Death means destruction without comfort (?). It is clear that the body is capable of causing (?) restlessness in life (?). The real sense is that this life is subject to misery. Death is liberation, because being really (?) destroyed one does not experience suffering. Such is the other proposition, O Master.

The Lord replied : Do not say so in the assembly, such a proposition is shameful. How wide is the limit of eyes that see—what is seen and what is shown. What is death ? Not being reborn. What has it to do with good and evil actions which have been done? You have no proof for your words. There is the Sun which is clearly visible. Do you know from where he arises and where he sets? East is his rising-place and West his setting place. If you say he who came out yesterday is the one who has come out today, and if further you think that he returns because he is clearly seen in the East, and he is clearly seen to return, and if you think you know, that is not so. Different is the one which rose yesterday, different is the one which has risen today. If you should think that its appearance is the same, without any difference, they are indeed the same. How can you see the assemblage of suns? How can you know their number ? As one who considers them to be different would then be telling a lie. He would then clearly have no knowledge of them. For this reason all that is seen and one who sees are no proper proof. This is the proposition of men who are extremely perverted, confused, are in darkness in which there is no light, not to speak of daylight, who speak what pleases their mouth. This is the reason for pramāṇa and upamā which have their place in Scriptures. They serve as the guiding line for insight, therefore do not believe in the aforesaid knowledge. Therefore my son Wṛhaspati, you

should be careful not to listen to words which deny *pramāṇa*, as the Scriptures and the *pramāṇas* support each other. This is their nature. At the time of that which is called death the *ātman* in the body actually separates from the five gross elements (*mahābhūtas*). Its gross form disappears. The *ātman* is lasting and is not shaken as the whole world is filled with *ātman*. Therefore the five *tanmātras* serving as his body together with the ten senses go with him. *Buddhi*, *manah*, *aṅgāra*, *sattwa*, *raja*, *tama*, the aforesaid attachment, hatred, infatuation together with *karmawāsanā*—all these stick to the *ātman*. When the five *tanmātras* become embodied, the five *mahābhūtas* etc. are fixed to the body of *ātman*. Such is the body of the *ātman* at the time of death. Why is it reborn? Because its *citta* is firmly attached to the body. Its explanation is as follows: There is no person who is not attached to the objects of senses. The living person is attached to food, sleep, fear and intercourse (*āhāra-nidrā-bhaya-maithunañca*) i.e. wishes to have a wife or a husband, is afraid of death and of pain, wishes to eat and drink, passionately attached to pleasures. Such is the nature of men. The *citta* in such a body does not bear fruit in its experiences because all the *wāsanās* are pressed on the *ātman* during the period he is not yet reborn. But the ascetic and the *yogīśwara* are capable of giving up *viśayas*, surely they can attain *mokṣa*. As the five *tanmātras* which form the body of the *ātman* are fine hence it is called subtle body (*sūkṣmaśarīra*). This forms the body of the *ātman* when it is embodied in hell. When it has embodied itself there, miseries form its experiences. If his actions are bad in a former human existence, then they cause him to fall in hell. If his actions in a former human existence are good then he takes a body in heaven and pleasures form his experiences. If his actions in a former human existence are neither good nor evil he is reborn as a man. If he has been free from good and evil actions in his former human existence, he becomes an ascetic. He is able to perform the vows of the Lord. However during his life he does not know his *yogīśwara*-hood. If he dies and is reborn then *yogīśwara*-hood is attained by him. This is the climax of asceticism. There are three kinds of asceticism: *karma*, *jñāna* and *yoga*. *Karma* means one whose vows pertain to the body: performing worship, fire-offerings and mutterings of prayers for a very long time. If he is in a hermitage he continues his efforts. The fruits of his efforts are offered to the Lord and to guests. This

is karma. Jñāna means one who knows that all the Gods and the bhuwanatattwa are in his body.* His knowledge is pure, bright, clear, which has become the residence of the Lord during his presence in the body. Hence he is calm, does not perform worship or fire-offerings, does not offer oblations (caru) and does not practise magic (?). Being satisfied in his knowledge he never does anything. Only the cetana is constantly respected by him, because he surely knows that this is the highest (wiśeṣa). Hence he is called learned (jñāna). The yogiśwara however follows the holy prayogasandhi, because wiśeṣa is undefined. It cannot be ascertained. It is difficult to describe. For this reason there are three pramāṇas: gurutah, śāstratah, swatah. Gurutah means teachings of a guru. Śāstratah means teachings of the Scriptures. Swatah means what he has himself acquired about wiśeṣa. These are the means of yogiśwara. So these are the navel of the net, which I had mentioned to you earlier.

* Alternative translation is : one who knows the entire conception of godliness and of the bhuwanatattwa.

Now we come to yoga, of which there are six kinds. It is termed ṣaḍ-anggayoga.

53. THE SIXFOLD YOGA

Pratyāhāra (withdrawal), dhyāna (meditation), prāṇāyāma (control of breath), dhāraṇa (holding), tarka (reflection), samādhi (concentration)—these are the six branches of yoga.

Ṣaḍanggayoga signifies the means of one wishing to attain wiśeṣa. Your mind should be attentive. You should not merely listen to the holy teaching. There is the pratyāhārayoga, dhyānayoga, prāṇāyāmayoga, dhāraṇayoga, tarkayoga and samādhiyoga. This is ṣaḍanggayoga.

Now we shall take up pratyāhārayoga :

54. PRATYĀHĀRAYOGA

Pratyāhāra (withdrawal) signifies the withdrawing of the senses from their objects, with effort and a calm mind.

All the senses have to be withdrawn from their objects. Citta, buddhi and manah are not to be allowed to move to and fro. They are to be guarded by a pure citta. This is pratyāhārayoga.

55. DHYĀNAYOGA

Dhyāna (meditation) is that which constantly meditates upon a form that is free of opposites, free of change, peaceful and unmoving.

Knowledge devoid of pairs, showing no change, pleasant and calm, stable for ever, without an envelope— such is dhyānayoga.

56. PRĀṆĀYĀMAYOGA

Prāṇāyāma (breath-control) is to close all passes and grasp the power through air and to let out the breath through (breaking open) the cranium (at the time of death).

All the passes should be closed— eyes, nose, mouth, ears. The breath which has already been taken in is sent out by the way of the cranium. If one does not practise the going out of the breath in this way, then one causes it to go out through the nose. But one causes to go out only a small part of breath. This is prāṇāyāmayoga.

57. DHĀRAṆAYOGA

Oṅkāra which is of the nature of Śiwa should be placed in the heart absorbed in tattwas. Because Oṅkāra is held continuously, hence it is known as dhāraṇa “holding”.

The sound Oṅkāra has its residence in the heart. One should concentrate on it. If it vanishes and is not heard at the time of yoga it is known by the name śiwātman. In such a state Lord Śiwa has emptiness as his nature. This is dhāraṇayoga.

58. TARKAYOGA

Tarka (reflection) is to reflect on Him continually as ethereal in form, continuity and stability, and as being devoid of sound.

You should think of the paramārtha as ether. However there is a difference from ether. Paramārtha has no sound. This is the meaning of paramārtha being similar to ether. It is pure. This is tarkayoga.

59. SAMĀDHIYOGA

Samādhi (concentration) is to think of Him continuously as absolute, unconceptual, without desire, calm, unchanging and without characteristics.

The jñāna (knowledge) is absolute, is not conceptual, has no desire, has

no aims, is pure, without a covering, and cannot be destroyed. This cetana is without object (?). It has stopped feeling the body. It is free from caturkalpanā. Caturkalpanā means : knowledge and that which is known, the means of knowing and the knower. These are the four kalpanās. All of these are absent in a yogīśwara. This is known as samādhiyoga.

This śaṅgāyoga forms the knowledge of a paṇḍita. That is why one attains wiśeṣa. This kind of yogīśwara-hood is to be guarded by the ten virtues (daśaśīla).

60-61. DAŚAŚĪLA (=yamas and niyamas)

Non-injury, celibacy, truth, not being businesslike, and non-stealing —these five have been declared as yamas by Rudra. (60)

Not being angry, obedience to elders, purity, light food, absence of negligence—these five have been described as niyamas. (61)

Ahinsā means not to kill. Brahmacharya means not to desire to marry. Satya means not to speak lies. Ahyawahārika means not to litigate, not to sell and buy, not to deal in right and wrong. Astānya means not to steal, not to take the possessions of others without having been offered.*

*The OJ. explanation is a paraphrase of Sanskrit अदत्तादायिन् = अदत्तम् आददाति यः सः ।

Akrodha means not being violent in anger. Gurusūśrūṣā means devotion to elders. Śauca means regular mutterings of prayers and purification of body. Ahārālāghawa means not to eat heavily. Apramāda means that one should not be careless. One should use one's life as a means of performing yogasamādhi. One should not postpone to perform the sādhanas. Sādhana means the yogic path, which has as effect the ten śīlas. The ten śīlas promote yoga. These are the one which is at its place (?) and the one on which is placed (?). The one who tries to put into action the two, śīla and knowledge, is known as careful. The ten śīlas guard the yogīśwara in his samādhi. Then the yogī attains such knowledge. This is known as the fourth state (tūyapada). When knowledge is attained which is free from the body, free from Māyātattwa, that is known as tūyāntapada. Then he is termed jīwanmukta, i.e. liberated while living. Because the

niṣkala has been attained by him at the time of samādhi, why then is his body not destroyed ? Because he has become aware of the karmawāsanās not yet destroyed, just now they are being burnt by means of the yogic fire. Thus he destroys the stains. The jāgrapada comes together with the tūryapada. By the meeting of the two, there appear saptāṅga, saptāgni, and saptāmṛta.

Saptāṅga are described below :

62. SAPTĀNGGA

Listen to the "seven parts" (s a p t ā n g g a) which are earth, water, light, wind, ether, buddhi, and manah.

Now follow saptāgni :

63. SAPTĀGNI

The "seven fires" (s a p t ā g n i) are : one who smells, one who tastes, one who sees, one who touches, one who hears, one who thinks, and one who knows.

G h r ā t ā means one who smells. R a s a y i t ā means one who tastes the six rasas. D r a ṣ ṭ ā means one who sees. S p r a ṣ ṭ ā means one who feels. Ś r o t ā means one who hears. M a n t ā means one who thinks. B o d d h ā means one who knows. These are the "seven fires". These are the kind of tattwas which are known by the yogīśwaras. The reason is that they are able to burn the stains in the body.

Now follow saptāmṛta :

64. SAPTĀMṚTA

Sound, touch, form, taste, smell, thoughts, and knowledge are known as the "seven undying ones" (s a p t ā m ṛ t a).

Sound is heard, touch is felt, form is seen, flavour is tasted, fragrance is smelt, thoughts are pondered over, knowledge is learnt. These are the seven amṛtas. They are all products. They are known to the yogīśwara, together with karmawāsanās. The meaning is : all that is thought of by him is controlled by him. Controlled means they are subjected to the orders of dhāraṇa, dhyāna and samādhi. He is satisfied when he is aware of all these. Hence he is ever-concentrated (sadā samāhita) on the Lord. Now when he is concentrated on the Lord continuously, without a break, hence the Lord embodies in him.

65. ŚIWĀGNI

This god Agni burns the heap of sins that have been heavily accumulated. Then Śiwa, like a cintāmaṇi, fulfills all desires.

All the sins of a yogīśwara together with all his karmawāsanās are burnt by the Lord in śiwāgni. When the destruction of the karmawāsanās is completed, then his concentration becomes steadfast and firm. The Lord is always present in him, hence he is cintāmaṇi, all that he wishes comes about. Its manifestation is that he attains the eight aiśwaryas.

66. THE EIGHT AIŚWARYAS

Aṇimā, laghimā, mahimā, prāpti, prākāmya, īśitwa, waśitwa and yatrakāmāwasāyitwa [are the eight aiśwaryas or supernatural powers].

Aṇimā is defined below :

67. AṆIMĀ

The body, as desired, gives up the gross form and becomes extremely fine....hence it is known as aṇimā.

The reading of the third quarter is evidently corrupt.

His gross body changes into fine. Fine means that he is able not to let the ignorant know about his coming in and going out, like a child who moves about in water. Similarly, a yogīśwara enters and comes out of the earth. There is no hindrance in his movement. If he meets a mountain or a big rock it is pierced through by him. Nothing is left behind. His body simply disappears. This is called aṇimā (" fineness ").

Now will be described laghimā :

68. LAGHIMĀ

What was heavy formerly, leaving that in an instant, one becomes at one's will light-bodied like cotton : this is laghimā.

The former heaviness of the body, suddenly becomes light like cotton. Hence the yogīśwara does what he likes. All ways are possible for him, whether he goes to heaven, to the seven continents or to the seven under-worlds. It is possible to move about the outside of the globe of the universe. He has the power to go wherever he wishes. This is called laghimā

("lightness").

Now follows mahimā:

69. MAHIMĀ

Whereever one goes at will there he resides at will. And because he is honoured everywhere therefore it is known as mahimā.

He goes about to different places. There he is honoured, respected, and given all things to enjoy, given food and presents. This is termed mahimā.

Now follows prāpti:

70. PRĀPTI

..... for the acquiring of all things. This is universally known as prāpti.

The first hemistich is corrupt.

Whatever the yogīswara desires about all things, that he gets without searching and without requesting. Whatever is his desire for all things, even as far as the accumulation of karmawāsanās, so as to result in his happiness, [all that he gets]. When he enjoys this happiness, out of hurry to stop the fruits of his actions, he changes himself into a sahasradeha i.e. he gets a thousand bodies for enjoying heaven. He enjoys all things, viz. whatever beautiful women there are, pleasures (bhoga), minor pleasures (upabhoga) and lustful pleasures (paribhoga). When he has finished enjoyments he is satiated (? wiśāta), he is not pressed (kabādhā?) by the fruits of his actions which are [bound to be] good. This is known as prāpti.

Now follows prākāmya:

71. PRĀKĀMYA

If the form is created by oneself and is also attained by oneself, then as the form has been created at will, therefore it is known as prākāmya.

Yatheccchā of the yogīswara, i.e. whatever be the form that he desires whether of a God, a human being or an animal, that one is given to him and it serves as his body. This is termed prākāmya.

Now follows īśitwa:

72. ÍŚITWA

That he always goes to the region of Brahmā, Wiṣṇu, Indra and Sūrya for devotion worthy of the Gods, is called íśitwa.

When he goes to heaven to please himself he is capable of subjugating Brahmā, Wiṣṇu, Indra and Sūrya in their heavens, leave alone the assemblage of all the Gods. Because the Lord, the king, is in the yogīśwara. Therefore the yogīśwara is capable of commanding all the Gods. This is termed íśitwa.

Now follows waśitwa :

73. WAŚITWA

Sanskrit is not clear.

He is capable of giving orders to all the Gods and of attacking them, if they are not obedient, as he is in possession of the whole universe. This is waśitwa.

Now follows yatrakāmāwasāyitwa :

74. YATRAKĀMĀWASĀYITWA AND HINDRANCES IN YOGA

Yatrakāmāwasāyitwa is the desire to go bodily.

Such is his body that he can punish Gods, men and animals whoever may transgress him. This is termed yatrakāmāwasāyitwa. These are the eight aiśwaryas, all of them fruits of being a yogīśwara.

If the concentration of the yogīśwara is sharp, then are burnt the tattwas below the pradhānatattwa up to the tattwas of the three guṇas. They are swallowed by the flames of his samādhi. He encounters the hindrances of three guṇas. These enter into the yogīśwara. They all create impediments. They are as follows : darśana, śrawaṇa, boddhawya and gandha. Darśana means the seeing of the form of a God (dewatā) at the time of yoga. Śrawaṇa means the hearing of subtle sounds which impress as if they achieve the state of perfection at the time of yoga. Further there is extensive knowledge attained by him at the time of yoga, the insight which suddenly dawns upon him and which knows the meanings of the Scriptures which he has not yet learnt. This is boddhawya. There is a fragrance like that of a scented prince, which enters the nose at the time of yoga. This is known as gandha. All these are known as hindrances of sattwa.

Now follow the hindrances of rajah. He has the feeling of shaking of

the body at the time of yoga, as if the body is being lifted upwards. He has the feeling as if the body is being squeezed, as if the body is being hurled away, as if the body is being turned round and round, and as if he is being flung away. He has the feeling as if he is as light as cotton. All these are hindrances of rajah.

Now follow the hindrances of tamah. Sometimes he feels as if his body has become very great at the time of yoga, or heavy, or cold, or possessed, or filled. He has the feeling of darkness and great confusion. Unconsciousness becomes the nature of his cetana. All these are the hindrances of tamah. When such impediments are met by him at the time of yoga he must be careful. He must use external remedies, as warming by fire, massage with oil, eating pounded rice (t a p y a k-t a p y a k), applying tepid poultices to his body, as these are medicines against hindrances. That is why his body can recover by knowledge of the external remedies. When he is healthy again, he can return to the practise of yoga. The samādhi should give him unconsciousness of the body. He should not feel the body. He should not have feeling of knowledge of feeling the body as this is sangsāra. Such is the behaviour of an ascetic, O my son Wṛhaspati.

* * *

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- 1) BCEFG om. જાંજા .
- 2) A જાંજાજાજાજા , CGE જાંજાજાજાજા .
- 3) A જાંજા , B જાંજા , CG જાંજા , DEF જાંજા . The
 quarter જાંજાજાજાજાજા is found in several stotra
 works , e.g. in Bhavānīśahasranāma 4 (NSP., Bombay 1950

कैलासशिखरे रम्ये देवदेवं महेश्वरम्), Haritalikā-Kathā 2 (NSP., Bombay 1951, p. 8 a), Varadalakṣmī-Kathā 1 (NSP., Bombay 1927, p. 5), Śivarātri-Kathā 1 (NSP., Bombay 1922, p. 4: कैलास-शिखरासीनं देवदेवं जगद्गुरुम्). The attribute कैलासागिरिवासी occurs in Śrīśivasahasranāmastotra 109 (quoted in Bṛhat-stotra-ratnākara vol. 1, Madras 1953, p. 172).

4) ॐ क्षीप्रधृष्टम्.

5) ABDEF श्री.

6) A ॐ, BDEF ॐधृष्टम्, CG ॐधृष्टम्.

7) A ॐधृष्टम्. This single reading is noteworthy as ascribing ancient authority to the teachings of Śaivism. Cf. Lingamahāpurāṇa 70. 27^b p. 126: तत्त्वमाद्य-मनुत्तमम् which is commented upon as अनुत्तमं तत्त्वं शिवारव्यम्. However in Mrgendratāntara 1.1.22 p. 41 we have the expression uttama: कथं महेश्वरादेतदागतं ज्ञानमुत्तमम्.

The entire stanza is quoted in Sylvain Lévi, Sanskrit Texts from Bāli, p. 109, erroneously from the Agastyaparwa:

कैलासशिखरे रम्ये तिष्ठमानं महेश्वरम् ।

बृहस्पतिसुवाचेति शिवतत्त्वमनुत्तमम् ॥

The declensional endings of quarters b and c are not correct as is evident from the OJ. comm.

8) In *Tantrāloka* 16.256 vol.10 p.101 we have a rare(?) instance of the application of महारक to Śiva.

9) AB EFG मं.

10) ACEG °मं.

11) A मं.

12) A मं, CG मं, D मं, E मं, F °मं. Note the close resemblance of ms. C and G.

13) ADF मं, BE °मं, CG मं. C and G employ a different expression: मं.

14) G °मं.

15) CG मं.

16) ABCG add danda.

17) On paramakāraṇa see *Siddha-siddhānta-paddhati* of Gorakṣanātha 4.13 (ed. Kalyani Mallik, Poona 1954 p. 19; *Śvacchandatantra* 11.4 comm., vol. 6 p. 5, 11.35 p. 30; *Netra-tantra* 16.73 vol. 2 p. 39; *Śivamahāpurāṇa* s. 28.6^d p. 438, 7.6.31^d p. 508, 7.32.36^d p. 538 et passim.

18-18) A मं. It relates to sira ta masō...

19) A मं (the ta is found in no other ms.).

20) CG add मं.

21-21) A मं, CG मं. It is a typical illustration of the interrelationship of

the mss.

22) BCFG ११.

23) Pañcōpacāra includes (i) gandha , (ii) puspa , (iii) dhūpa , (iv) dīpa , and (v) naivedya (or aksata), which are dealt with at length in the Chāndogāhnikā (NSP. , Bombay 1930) pp. 35-40 . The Saiva parts of the passage are quoted below , as this text is not readily available everywhere , and is of prime importance for understanding the details of worship-ritual :

अथ पञ्चोपचाराः ॥ तत्रादौ गन्धः ॥ तत्र चन्दनागुरु-
कर्पूरकुङ्कुमानि सूर्यशिवदुर्गा विष्णूनामनुलेपने विहितानि । पद्मकोशीर-
कस्तूरिकाकालेयकानि सूर्यशिवविष्णूनामधिकानि । पद्मकं पद्मकाष्ठम्
कालेयकं — कालियाकाष्ठमिति प्रसिद्धम् । सुगन्धिद्रव्यं कृष्णागुरु च
सूर्यशिवदुर्गाणाम् । सिंहलकमात्मेष्टं च सूर्यशिवयोः । ... सर्वत्रानुलेप-
नोत्तरं तालवृन्तबीजनं पुण्यप्रदम् ।

अथ पुष्पाणि ॥ अरण्यसम्भवानि गिरिसम्भवानि स्व-
वाटिकासम्भवानि प्रोक्षितानि सामान्यतः सर्वेषां विहितानि ।
उग्रगन्धानि निर्गन्धानि विशेषविहितवर्जं सक्शेणानि सक्कीटानि
क्कीटविद्धानि पुर्युषितानि स्वयं पतितानि उपहतानि शीर्णानि
शुष्काणि च निषिद्धानि । कालिकानिषेधस्तु यद्यपि सूर्यशिवयो-
रस्ति तथाप्याचारानुगृहीतसामान्यकल्पेन अतः सर्वविषयः । केश-
संयुक्तादि त्वशुचित्वादपि सर्वत्र निषिद्धम् । एवमन्यत्राप्येवंविधे

सामान्यविषयतैव । हारीतः —

“स्नानं कृत्वा तु ये केचित्पुष्पं चिन्वन्ति वै द्विजाः ।

देवतास्तन्म गृह्णन्ति भस्मीभवन्ति काष्ठ (दारु)वत् ॥”

... देवोपरि धृतं मस्तकोपरि धृतं वामहस्तधृतं मधोवस्त्रधृतमन्त-
जलक्षालितं च पुष्पं हरिभक्तिनाम्नि ग्रन्थे निषिद्धम् । अत्र च नित्य-
पूजार्थं चैर्यमपि (अनिषिद्धम्) अदोषाय । ... पत्राण्यरण्यसम्भवानि
अकीटदूषितानि निश्छिद्राणि विकेशार्पयुषितानि प्रोक्षितानि सामान्यतः
सर्वेषां विहितानि । विशेषतः जाती-शमी-कुश-कुब्जक-करवीर-नाग-
पुन्नाग-मल्लिका-ऽशोक-चम्पक-रक्तोत्पल-नीलोत्पल-बकुल-पद्म-
पुष्पाणि सर्वेषां विहितानि (प्रशस्तानि) । निषिद्धपुष्पवर्जं सुरभि-
पुष्पं विलपत्रं च । कुब्जकः (कूआ इति प्रसिद्धः) । नागे नागकेशः ।
पुन्नागः पुनाल इति प्रसिद्धः । पाटलापुष्पं शमीपत्रं च सूर्य-
शिवविष्णूनामधिकं ... । कुमुद-कुङ्कुम-तगर-द्रोणपुष्पं शिवविष्णु-
दुर्गाणाम् । अर्क-पद्म-कर्णिकार-किङ्किरातपुष्पं शिवविष्णुदुर्गाणाम् ।
... जया-काश-श्वेतपद्म-श्वेतमन्दारपुष्पं शिवसूर्ययोः । जया
जयन्ती । ... अपामार्गपत्रं विष्णुशिवयोः । चत्वरक-शिंशिषा-ऽप-
राजितापुष्पं मन्दारपुष्पं च शिवदुर्गायोः । ... शिवस्यापि त्रैत्रशुक्ल-
चतुर्दश्यां जवा-मुकुर-पावन्तिक-बोळक-वर्वर-मल्लिका-ऽटरुष-
रक्तक-वीरपुष्पाणि केतकीपत्रपुष्पं कालतुलसी च सूर्यस्य । जवा
ओण्डपुष्पं, मुकुवेली वेलायामिति प्रसिद्धम् । पावन्तिकः पुष्प-
विशेषः इति (व्रतकाण्डे) कल्पतरौ च व्याख्यातः । बोळकः बोळा
इति प्रसिद्धम् । वर्वरमल्लिका वरवरीति ख्याता । अटरुषो वासकः ।
... बिल्कविजय-बोकना (ऽशोक) गिरिमल्लिका-कण्टकारिका

शिरिनी- कुसुम्भोशीर- यज्ञवृक्षपुष्पमृदुम्बरपत्रपल्लवौ च शिवस्य (विहितानि)।
केचित्तु कण्टकारिपुष्पं निषिद्धमेव । ... विजयोऽर्जुनवृक्षः । गिरिमल्लिका
कुटजं । शिरिनी 'चुरिआ' इति प्रसिद्धा । मयूरशिखा वा 'मङ्गलिआ'
इति प्रसिद्धेत्येके । यज्ञवृक्षः किंशुक इत्याहुः ॥

पद्मैः विल्व-कह्लारै- भवभल्लिकया कदम्बचम्पकैः पङ्कज-
जातीभ्यां शतपत्रिकया नीलोत्पलैः कुब्जकैः कुन्दैर्मरुबकेण शतपत्रै-
र्वैशाखादिद्वादशमासेषु यथाक्रमं पूजा सर्वयज्ञदानफला । केतकी -
करञ्ज- वन्धूक- विभीतक- यूथिका- मदन्तिका- माधवीलता- सर्ज-शरीषे-
न्द्रत-वङ्गोलपत्रकाण्डपुष्पाणि निषिद्धानि । मदन्तिका मदयन्तीति
गौडे प्रसिद्धा इति केचित् । यूथ्यनुकारी पुष्पविशेष इत्यन्ये । सर्जः
सालः । इन्द्रतरुः सिन्दुवारः । कुन्दकुसुमं तु वर्षपूजायां माघे
विहित (मृगशस्त)मन्यत्र निषिद्धम् ॥ शैवागमे 'पर्युषितेष्वपि
मालाकारगृहोषितेषु दोषाभाव उक्तः । यावच्च पुष्पं निर्माल्यतां न
याति तावदेवोल्लुञ्चनं कार्यम् । निर्माल्यता च जात्याः प्रहरेण,
करवीरस्याहोशत्रेण, इतरपुष्पाणां गन्धाद्यापगमे भवति । विहित-
पत्रपुष्पाभावे तु अन्यदपि पुष्पं निषिद्धवर्जमुपादेयम् । तदभावे पत्रम् ।
तदभावे शिवसूर्ययोः फलम् । तदभावे तृणगुल्मीषध्यः ।

अथ द्युपः ॥ सूर्यशिवदुर्गणां गुग्गुलु- सघृतमहिषारव्य-
गुग्गुलु- कृष्णागुरुणि द्युपे विहितानि । श्रीवास-साज्यबिल्व-ऽगुरु-
कुन्दुरु-देवदारु-सौगन्धिकाः शिवसूर्ययोरपिकाः । श्रीवासः सरलद्रवो
'नवलपी'ति प्रसिद्धः । कुन्दुरुः शल्लकीरसः । सौगन्धिकः 'सौधे'ह
इति प्रसिद्धः । "तुरुष्कः सूर्यदुर्गयोः" । तुरुष्कः शिहूकः । "विल्वं
कर्पूरागुरु च शिवदुर्गयोः नमेरुकर्पूरयुक्तागरुणी सूर्यस्य ।" नमेरु-
श्चायापुधान्तरुविशेषः । ... "सर्जमहिषारव्यगुग्गुलुमाज्यं दधित्यानि

शिवस्य । साक्षीरगुगुलुग्रामाद्यायाम् ” । सर्जः सालरसो 'धूमन'
इति प्रसिद्धः ।

दीपे सर्वत्र घृतं विहितम् । शिववर्जं तैलमपि । दुर्गाया
आत्मदेहवसापि । घृततैलातिरिक्तं विष्णोर्निषिद्धम् । भविष्यपुराणे सूर्यदीपाधिको-

“तांश्च दत्त्वा न हिंसेत न च तैलविवर्जितम् ।

कुर्वीत, दीपहर्ता च मूषिकोऽन्यथा जायते ॥”

नैवेद्ये भक्ष्य-भोज्य-कन्द-मूल-फला-न्त-पानकादीनि
सर्वत्र दातव्यानि । मांसं शिवेतरेषु विहितम् । सर्वत्र
नैवेद्यदानान्तरमादर्शदर्शनिं पुण्यदम् । यमः —

“देवतापुष्पदानेन जायते श्रीसमन्वितः ।

ऊर्ध्वं गतिमवाप्नोति यश्च धूपप्रदो नरः ।

लोकप्रकाशो भवति चक्षुषा चैव दीपदः ॥”

... .. दारुपात्र-मृत्तिकापात्र-पद्मपात्र-पलाशपात्र-ताम्रकप्यसुवर्णपात्राणि
अर्घस्नान-नैवेद्य-वलि-धूपादिकार्ये उत्तरोत्तरं प्रशस्तानि । ...

The pañcopacāra have also been referred
to in other manuals of worship, e.g. in the *Pujā-
samuccaya* (NSP., Bombay 1936) p. 20. Also cf. *Vrata-
ratnākara* (Madras 1950) p. 131-132. In some texts the
upacāras are said to be sixteen: षोडशोपचारैः पूजां
कृत्वा (Śukla-yajuk-śākhya-karmakāṇḍa-pradīpa,
NSP., Bombay 1921, p. 343 l. 2).

KBW. 4. 297 s.v. pañcopacāra gives the following
quotation: षोडशोपचारैः पूजां कृत्वा

ਪੜ੍ਹਾ. Goris p 35 gives the five upacāras in the order: gandha, akṣata, puṣpa, dhūpa, dīpa, with their mantras. Also compare pañcopacāra in Tibetan མེ་རྩི་པུས་, བདུལ་སྦྲུམ་ལྷ་, བཟ་མེ་འཕྱེད་, རྩི་གཏུག་, རྩི་མེ་ (quoted in S.C. Das: Tibetan English Dict. s.v. རྩི་མེ་འཕྱེད་ འཕྱེད་ p. 488).

Prof. Gonda, Sanskrit in Indonesia, pp. 288, 319, 339, 428 gives the usage of pañcopacāra and upacāra in other contexts.

24) ACEFG འཁྱེད་ འཁྱེད་.

25) A འཁྱེད་, C འཁྱེད་, D འཁྱེད་, F འཁྱེད་, G འཁྱེད་.

26) A འཁྱེད་. So also in n. 28 without the pēpēt.

27) AB EF འཁྱེད་, CG འཁྱེད་.

28) A འཁྱེད་, D འཁྱེད་.

29) A འཁྱེད་.

30) CG འཁྱེད་.

31) A འཁྱེད་, EF འཁྱེད་.

32) ABDF འཁྱེད་, C འཁྱེད་, G འཁྱེད་.

¹ 'කරුණා' දෙව දෙවතානාමි¹ ,
 ඔක්කම්පාදනාමි² ,
 වජ්‍රානාමි³ ඔක්කම්⁴ වේදි⁴ ,
 රාජානාමි⁵ වජ්‍රානාමි "සු"

වජ්‍රා⁶ කෙරුණ , ⁷ ඔක්කම්පාදනාමි⁷ කෙරුණ
 වජ්‍රානාමි⁸ ⁹ වේදි වජ්‍රානාමි⁹ කෙරුණ , වජ්‍රානාමි¹⁰
 වජ්‍රානාමි¹¹ දෙව දෙවතා , ඔක්කම් පාදනාමි¹² වේදි
 වජ්‍රානාමි¹³ කෙරුණ , වජ්‍රා¹⁴ වජ්‍රානාමි¹⁵
 වජ්‍රා , වජ්‍රා වජ්‍රානාමි¹⁶ වජ්‍රා , වජ්‍රා වජ්‍රානාමි¹⁷
 වජ්‍රා , වජ්‍රා වජ්‍රානාමි¹⁸ වජ්‍රා , වජ්‍රා වජ්‍රානාමි¹⁹
 වජ්‍රා²⁰ වජ්‍රානාමි²¹ , වජ්‍රා²² වජ්‍රානාමි²³ ,
²⁴ වජ්‍රානාමි²⁵ වජ්‍රානාමි²⁶ , වජ්‍රානාමි²⁷ වජ්‍රානාමි²⁸
 වජ්‍රානාමි²⁹ වජ්‍රානාමි³⁰ , වජ්‍රානාමි³¹ වජ්‍රානාමි³²
 වජ්‍රානාමි³³ වජ්‍රානාමි³⁴ , වජ්‍රානාමි³⁵ වජ්‍රානාමි³⁶
 වජ්‍රානාමි³⁷ වජ්‍රානාමි³⁸ , වජ්‍රානාමි³⁹ වජ්‍රානාමි⁴⁰
 වජ්‍රානාමි⁴¹ වජ්‍රානාමි⁴² , වජ්‍රානාමි⁴³ වජ්‍රානාමි⁴⁴
 වජ්‍රානාමි⁴⁵ වජ්‍රානාමි⁴⁶ , වජ්‍රානාමි⁴⁷ වජ්‍රානාමි⁴⁸
 වජ්‍රානාමි⁴⁹ වජ්‍රානාමි⁵⁰ , වජ්‍රානාමි⁵¹ වජ්‍රානාමි⁵²
 වජ්‍රානාමි⁵³ වජ්‍රානාමි⁵⁴ , වජ්‍රානාමි⁵⁵ වජ්‍රානාමි⁵⁶
 වජ්‍රානාමි⁵⁷ වජ්‍රානාමි⁵⁸ , වජ්‍රානාමි⁵⁹ වජ්‍රානාමි⁶⁰
 වජ්‍රානාමි⁶¹ වජ්‍රානාමි⁶² , වජ්‍රානාමි⁶³ වජ්‍රානාමි⁶⁴
 වජ්‍රානාමි⁶⁵ වජ්‍රානාමි⁶⁶ , වජ්‍රානාමි⁶⁷ වජ්‍රානාමි⁶⁸
 වජ්‍රානාමි⁶⁹ වජ්‍රානාමි⁷⁰ , වජ්‍රානාමි⁷¹ වජ්‍රානාමි⁷²
 වජ්‍රානාමි⁷³ වජ්‍රානාමි⁷⁴ , වජ්‍රානාමි⁷⁵ වජ්‍රානාමි⁷⁶
 වජ්‍රානාමි⁷⁷ වජ්‍රානාමි⁷⁸ , වජ්‍රානාමි⁷⁹ වජ්‍රානාමි⁸⁰
 වජ්‍රානාමි⁸¹ වජ්‍රානාමි⁸² , වජ්‍රානාමි⁸³ වජ්‍රානාමි⁸⁴
 වජ්‍රානාමි⁸⁵ වජ්‍රානාමි⁸⁶ , වජ්‍රානාමි⁸⁷ වජ්‍රානාමි⁸⁸
 වජ්‍රානාමි⁸⁹ වජ්‍රානාමි⁹⁰ , වජ්‍රානාමි⁹¹ වජ්‍රානාමි⁹²
 වජ්‍රානාමි⁹³ වජ්‍රානාමි⁹⁴ , වජ්‍රානාමි⁹⁵ වජ්‍රානාමි⁹⁶
 වජ්‍රානාමි⁹⁷ වජ්‍රානාමි⁹⁸ , වජ්‍රානාමි⁹⁹ වජ්‍රානාමි¹⁰⁰

1-1) A කරුණානාමි , BDF කරුණානාමි (F නා) ,
 CGE කරුණානාමි (E නා). Ta is found in a
 number of places instead of na : e.g. Tantri Kāmandaka
 p.86 smatyeham for manyeham , and this may
 account for the change of dewānām to dewata (tantri ,

asti). Anda instead of deva is not clear. But devadeva is a common appellation of Śiva in the stotra-literature:

कैलासशिखरे रम्ये देवदेवं मेहेम्बरम् ।

Bhavanīśahasranāmastotra (NSP., Bombay 1950) 1, p. 2.

देवदेवस्सुरवासक्तस्सदसत्सर्वरत्नवित् ।

कैलासगिरिवासी च ॥

Śivasahasranāmastotra 109 (in Bṛhat-stotra-ratnākara, Madras 1953, p. 172).

देवदेव महादेव त्वदीयाङ्घ्रिः सरोरुहम् ।

Vedapādastava 70 (ibid. p. 190).

चरितं देवदेवस्य महादेवस्य पावनम् ।

Śivarakṣāstotra 1 (ibid. p. 415).

भगवन् देवदेवेश लोकानुग्रहकारक ।

Mahātripurasundarīkāvaca (Madras 1937) p. 1.

देवदेवमहादेव सर्वसौभाग्यदायक ।

Pūjāsamuccaya (NSP., Bombay 1936) p. 42.

2) ABDEF अककूप (DF य) गृध्रगुप्ति, CG 'ग'. Cf. परं परस्थं गहनाद् अनादिम् in Paramārthasāra of Abhinavagupta 1 p. 2. Also cf. Netratanttra 21. 27, 29 vol. 2 p. 261.

3) A लुघक्षुप्ति, BCDEFG यक्षुप्ति (CEG क्षुप्ति). That we should have the imperative form samākhyāhi

is clear from warahēn in the OJ. comm. The confusion t and h is also quite likely in the Balinese script.

4) A ဘာသာ , BDEF ဘာဉ် , CG ဘာဉ်.

5) A ဘာဉ် , BE ဘာဉ် , CG ဘာဉ် , DF ဘာဉ်.

The emendation is not certain.

6) ABE ဘာဉ် , CDFG ဘာဉ်.

7-7) A adds ဘာ after ဘာဉ် and reads ဘာဉ် , BDEF om. the whole sentence, CG ဘာဉ် ဘာဉ် .

8) A ဘာဉ် , BDEF ဘာဉ် , CG ဘာဉ် .

9-9) ADF ဘာဉ် , CG ဘာဉ် .

10) ACG ဘာဉ် . Cf. Svachhandatantra 4. 340 vol. 2

p. 214: आगमो हानमित्युक्तमनन्ताः शास्त्रकोटयः ॥

11) A ဘာဉ် .

12) ACFG ဘာဉ် .

13) BE ဘာဉ် , CG ဘာဉ် .

14) BE ဘာဉ် , CG ဘာဉ် , DF ဘာဉ် .

Here three sects are mentioned: Śaiva, Paśupata, and Alepaka. The former two are quite well-known from the Sarvadarśanasamgraha (Ānandāśrama Sanskrit Series, Poona 1928) pp. 60-72 and other ancient works.

They are described in details by R.G. Bhandarkar: Vaiṣṇavism, Śaivism and Minor Religious Systems (Collected

works ... pp. 165 ff.) and also dealt with by Dasgupta vol. 5 pp. 8 et seq. Nowhere do we find the Alepakas. Even this word is new to MW., PW. and its Nachtr. Alepaka signifies 'spotless', whose synonym nirlepa is an attribute of the sattwika citta (अत्यन्तं सात्त्विकं चित्तं निर्लेपमन्तरोपमम्) in Wsh. 20. Tantrāloka 13. 305 vol. 8 p. 184 enumerates Vaimalas as one of the Bhairava sects. From the etymological similarity it is quite likely that the Vaimalas and our Alepakas are identical.

15) B अण्यपञ्चा, CDG जण्यपञ्चा.

16) BC EFG जण्य.

17) CG जण्ये जण्ये.

18) CFG जण्य.

19) AD जण्य.

20) AB EF अण्यपञ्चा, C जण्यपञ्चा, D अण्यपञ्चा, G जण्यपञ्चा.

21) AB EF पुञ्चापञ्चा, CG पुञ्चापञ्चा.

22) A पुञ्चा, CG पुञ्चा.

23-23) A अण्यपञ्चापञ्चा, C अण्यपञ्चापञ्चा, G अण्यपञ्चापञ्चा.

24) BEF अण्यपञ्चा, D अण्यपञ्चा.

25) A CG अण्यपञ्चापञ्चा.

26) CG अण्यपञ्चा. The voc. of Sanskrit śloka has

28-28) E sm.

¹ဟဟ ဟဟ² ဟဟဟဟ³ ၁
³အအဟဟဟ အအ အအ³ ၁
 အအ⁴ ဟဟဟဟအအ⁵ ၁
 ဟဟအအ⁶ ၂ ဟဟအအ⁷ ၂ ၁၁ ၁၁

අනුක්‍රම⁸ නිකුත් කිරීමේදී⁹ නිකුත් කිරීමේදී¹⁰ නිකුත් කිරීමේදී¹¹
 ප්‍රධාන¹² , ප්‍රධාන¹³ ප්‍රධාන¹⁴ ප්‍රධාන¹⁵
 ප්‍රධාන¹⁶ ප්‍රධාන¹⁷ ප්‍රධාන¹⁸ , ප්‍රධාන¹⁹
 ප්‍රධාන²⁰ , ප්‍රධාන²¹ ප්‍රධාන²² , ප්‍රධාන²³ , ප්‍රධාන²⁴
 ප්‍රධාන²⁵ , ප්‍රධාන²⁶ , ප්‍රධාන²⁷ , ප්‍රධාන²⁸
 ප්‍රධාන²⁹ , ප්‍රධාන³⁰ , ප්‍රධාන³¹ , ප්‍රධාන³²
 ප්‍රධාන³³ , ප්‍රධාන³⁴ , ප්‍රධාන³⁵ , ප්‍රධාන³⁶

ක්‍ෂණිකයන්³⁷ තනතුරු , පාලන විධාන³⁸ , ගුණවත්තා
 දුරු තුළ ක්‍ෂණිකයන්³⁹ තනතුරු⁴⁰ ,⁴¹ පාලන⁴²
 දුරුපස⁴³ තනතුරු⁴⁴ ,⁴⁵ දුරුපස දුරුපස⁴⁵
 පාලන තනතුරු , තුළ පාලන⁴⁶ පු
 අනුකූලතාව තනතුරු⁴⁷ , පාලන පාලන⁴⁸ පාලන⁴⁹
 ක්‍ෂණික⁵⁰ , පාලන පාලන⁵¹ ක්‍ෂණිකයන්⁵² , තුළ
 පාලන පු පාලන⁵³ අනුකූලතාව⁵⁴ තුළ පාලන⁵⁵ පාලන⁵⁶
 පාලන අනුකූලතාව තුළ ක්‍ෂණිකයන්⁵⁶ පාලන ක්‍ෂණික⁵⁷
 පාලන අනුකූලතාව තුළ පාලන පාලන⁵⁷ , පාලන
 අනුකූලතාව , පාලන පාලන⁵⁸ , පාලන පාලන⁵⁹
 පාලන⁶⁰ , පාලන පාලන⁶¹ , පාලන පාලන⁶²
 පාලන⁶³ , පාලන පාලන⁶⁴ , පාලන පාලන⁶⁵
 පාලන⁶⁶ , පාලන පාලන⁶⁷ , පාලන පාලන⁶⁸
 පාලන⁶⁹ , පාලන පාලන⁷⁰ , පාලන පාලන⁷¹
 පාලන⁷² , පාලන පාලන⁷³ , පාලන පාලන⁷⁴
 පාලන⁷⁵ , පාලන පාලන⁷⁶ , පාලන පාලන⁷⁷
 පාලන⁷⁸ , පාලන පාලන⁷⁹ , පාලන පාලන⁸⁰
 පාලන⁸¹ , පාලන පාලන⁸² , පාලන පාලන⁸³
 පාලන⁸⁴ , පාලන පාලන⁸⁵ , පාලන පාලන⁸⁶
 පාලන⁸⁷ , පාලන පාලන⁸⁸ , පාලන පාලන⁸⁹
 පාලන⁹⁰ , පාලන පාලන⁹¹ , පාලන පාලන⁹²
 පාලන⁹³ , පාලන පාලන⁹⁴ , පාලන පාලන⁹⁵
 පාලන⁹⁶ , පාලන පාලන⁹⁷ , පාලන පාලන⁹⁸
 පාලන⁹⁹ , පාලන පාලන¹⁰⁰ , පාලන පාලන¹⁰¹
 පාලන¹⁰² , පාලන පාලන¹⁰³ , පාලන පාලන¹⁰⁴
 පාලන¹⁰⁵ , පාලන පාලන¹⁰⁶ , පාලන පාලන¹⁰⁷
 පාලන¹⁰⁸ , පාලන පාලන¹⁰⁹ , පාලන පාලන¹¹⁰
 පාලන¹¹¹ , පාලන පාලන¹¹² , පාලන පාලන¹¹³
 පාලන¹¹⁴ , පාලන පාලන¹¹⁵ , පාලන පාලන¹¹⁶
 පාලන¹¹⁷ , පාලන පාලන¹¹⁸ , පාලන පාලන¹¹⁹
 පාලන¹²⁰ , පාලන පාලන¹²¹ , පාලන පාලන¹²²
 පාලන¹²³ , පාලන පාලන¹²⁴ , පාලන පාලන¹²⁵
 පාලන¹²⁶ , පාලන පාලන¹²⁷ , පාලන පාලන¹²⁸
 පාලන¹²⁹ , පාලන පාලන¹³⁰ , පාලන පාලන¹³¹
 පාලන¹³² , පාලන පාලන¹³³ , පාලන පාලන¹³⁴
 පාලන¹³⁵ , පාලන පාලන¹³⁶ , පාලන පාලන¹³⁷
 පාලන¹³⁸ , පාලන පාලන¹³⁹ , පාලන පාලන¹⁴⁰
 පාලන¹⁴¹ , පාලන පාලන¹⁴² , පාලන පාලන¹⁴³
 පාලන¹⁴⁴ , පාලන පාලන¹⁴⁵ , පාලන පාලන¹⁴⁶
 පාලන¹⁴⁷ , පාලන පාලන¹⁴⁸ , පාලන පාලන¹⁴⁹
 පාලන¹⁵⁰ , පාලන පාලන¹⁵¹ , පාලන පාලන¹⁵²
 පාලන¹⁵³ , පාලන පාලන¹⁵⁴ , පාලන පාලන¹⁵⁵
 පාලන¹⁵⁶ , පාලන පාලන¹⁵⁷ , පාලන පාලන¹⁵⁸
 පාලන¹⁵⁹ , පාලන පාලන¹⁶⁰ , පාලන පාලන¹⁶¹
 පාලන¹⁶² , පාලන පාලන¹⁶³ , පාලන පාලන¹⁶⁴
 පාලන¹⁶⁵ , පාලන පාලන¹⁶⁶ , පාලන පාලන¹⁶⁷
 පාලන¹⁶⁸ , පාලන පාලන¹⁶⁹ , පාලන පාලන¹⁷⁰
 පාලන¹⁷¹ , පාලන පාලන¹⁷² , පාලන පාලන¹⁷³
 පාලන¹⁷⁴ , පාලන පාලන¹⁷⁵ , පාලන පාලන¹⁷⁶
 පාලන¹⁷⁷ , පාලන පාලන¹⁷⁸ , පාලන පාලන¹⁷⁹
 පාලන¹⁸⁰ , පාලන පාලන¹⁸¹ , පාලන පාලන¹⁸²
 පාලන¹⁸³ , පාලන පාලන¹⁸⁴ , පාලන පාලන¹⁸⁵
 පාලන¹⁸⁶ , පාලන පාලන¹⁸⁷ , පාලන පාලන¹⁸⁸
 පාලන¹⁸⁹ , පාලන පාලන¹⁹⁰ , පාලන පාලන¹⁹¹
 පාලන¹⁹² , පාලන පාලන¹⁹³ , පාලන පාලන¹⁹⁴
 පාලන¹⁹⁵ , පාලන පාලන¹⁹⁶ , පාලන පාලන¹⁹⁷
 පාලන¹⁹⁸ , පාලන පාලන¹⁹⁹ , පාලන පාලන²⁰⁰

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યજ્ઞી પાઘજ્ઞી¹⁴⁶ જગ એ ઘજાજ્ઞી¹⁴⁷ ૧ ઔપજ્ઞી¹⁴⁸ પા
 જ્ઞાપજ્ઞી પિજ્ઞાપજ્ઞી¹⁴⁹ જગજ્ઞી¹⁵⁰ ત્વજ્ઞાપજ્ઞી¹⁵¹ જ્ઞાજ્ઞી¹⁵²
 જ્ઞાજ્ઞી¹⁵³ પાપજ્ઞી¹⁵⁴ રાપર જગજ્ઞી¹⁵⁵ ઘજ્ઞી¹⁵⁶ જ્ઞાજ્ઞી¹⁵⁷
 પાજગ જગજ્ઞી¹⁵⁸ પજગ ૧ ય જા¹⁵⁹ ઘજાજ્ઞી¹⁶⁰
 જગજ્ઞી¹⁶¹ ૧ જાજગજ્ઞી¹⁶² ઘજાપજ્ઞી¹⁶³ ૧ ઘજાજ્ઞી¹⁶⁴ પિ¹⁶⁵
 જગજ્ઞી ૧

મુઘજ્ઞી જગજાજ્ઞી¹⁶⁶ પુજાપજ્ઞી ૧¹⁶⁷ જગજ્ઞી¹⁶⁸
 જગજ્ઞી¹⁶⁹ પિ જગજ્ઞી ૧ ઔપજ્ઞી¹⁷⁰ જગજ્ઞી¹⁷¹ એ
 પુજા જગજ્ઞી¹⁷² ય જાજગજ્ઞી¹⁷³ જગજ્ઞી¹⁷⁴ એ પાજગ ઘજાજ્ઞી¹⁷⁵
 પુજાજગજ્ઞી ૧ ય જગજ્ઞી¹⁷⁶ જગજ્ઞી¹⁷⁷ જગજ્ઞી¹⁷⁸ પિ¹⁷⁹
 જગજ્ઞી ૧ જાજગજ્ઞી¹⁸⁰ જા¹⁸¹ જગજ્ઞી¹⁸² જગજ્ઞી ૧ પાજગજ્ઞી¹⁸³
 જાજગજ્ઞી¹⁸⁴ ૧ ઘજાજ્ઞી¹⁸⁵ પિ જગજાજ્ઞી¹⁸⁶ પુજાપજ્ઞી ૧
 મુઘજ્ઞી જગજ્ઞી ૧ પિ જગજ્ઞી ૧ →

1) ACG સજ્ઞસજ્ઞ , F સજ્ઞસજ્ઞ . This expression is also
 found in Kashmir-Saiva texts : સાધુ સાધુ ત્વયા પૃષ્ઠં તન્ન-
 સારમિદં પ્રિયે (Vijñānabhairava ૧, p.8), સાધુ સાધુ મહાભાગે
 ચત્ત્વયા પરિચોદિતમ્ (Svacchandatantra 1.11 vol.1 p.13 where
 the comm. of Kṣemarāja very aptly justifies the
 use of phrase : સાધુ સાધુ इति वीप्सया अवसरप्रवृत्तां ...
 श्लाघमानः उपदेशग्रहणयोग्यतापादनाय शिष्यधियमुत्तेजयति देवः).

The same phrase may also be noted from the OJ. Agastya-
 parwa (ed. Prof. Gonda , BKJ. deel 90 p. 388 l.20) સજ્ઞ સજ્ઞ

चलाम्युक्त ...

2) ADCG चलाम्युक्ति, DE चलाम्युक्ति, F चलाम्युक्ति.

3-3) A चलाम्युक्ति पञ्चम्युक्ति, CG चलाम्युक्ति पञ्चम्युक्ति, BEF चलाम्युक्ति पञ्चम्युक्ति, D चलाम्युक्ति पञ्चम्युक्ति.

BDEF points to the possibility of कर्मफलञ्च तत्त्वञ्च.

The meaning requires the genitive. The possibility of a scriptural interchange of च and स्य is remote. Yet for the sake of clarity we have emended कर्मफलञ्च to कर्मफलस्य. In Vedic Sanskrit it is usual to have this construction where the first of the two cases in apposition serves the function of the genitive, e.g.

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।

तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ (Īśopaniṣad 15^d)

Here सत्यधर्माय दृष्टये stands for सत्यधर्मस्य दृष्टये. In the Sanskrit verse quoted in the OJ. Ādiparva p.9 we have:

यस्मात् केदारखण्डेन (so the mss.) चारणेनासि संस्थितः ।

Here केदारखण्डेन चारणेन is equal to केदारखण्डस्य चारणेन.

In light of the aforesaid the reading कर्मफलञ्च तत्त्वं (यत् or च) (with an appositional accusative in the sense of a genitive) is not impossible.

4) W चरितं .

૩) C G સ્વપરિણામીકૃતી , EF ૨૦ (માત્ર = વાસના).

૬) A સ્વપરિણામી.

૭) A પુષ્પ ૨ , C G પુષ્પ ૨ , D પાણી ૨.

૮) A બીજા , C G બીજા , DF બીજા (૨૦).

૯) ADEF ૨.

૧૦) A બીજા ૧ બીજા , C G બીજા ૧ બીજા , D બીજા ૨ બીજા.

૧૧) C G સ્વપરિણામી. Also see n. 26 on st. 2.

૧૨) C G પુષ્પ ૨.

૧૩) C G બીજા ૨.

૧૪) A બીજા , B પાણી ; C G બીજા .

૧૫) ACDEFG બીજા ૨.

૧૬) ૧ જાણ.

૧૭) A બીજા , BCDEFG બીજા .

૧૮) A બીજા , DF બીજા , G બીજા .

૧૯) E om.

૨૦) AC G પરિણામી , BDEF પરિણામી .

૨૧) A om. , BDEF પરિણામી , C G પરિણામી .

૨૨) DF સ્વપરિણામી .

૨૩-૨૬) A om. , C G ૧ બીજા ફોર બીજા , DE બીજા ૧ ફોર બીજા ૧ , F બીજા ૨ ફોર બીજા ૧ .

૨૪) A સ્વ , C G બીજા .

૨૫) Cf. Migendratantia 1. 13. 93 p. 307 : सर्वसां फलभूमीनां कर्मभूः कारणं यतः which is clarified in the comm. by

quoting the *śloka*:

कर्मभूमिरियं ब्रह्मन् फलभूमिरतः परा ।

इह यत् क्रियते कर्म तत् परत्रोपभुज्यते ॥

26) A ચચાપ્પિગઝી , C G ચપ્પિગઝી.

27) A પુગ.

28) A ઝીઝી.

29-29) A ચ્ચીપપચ્ચીપ્પિ , B ચ્ચીપપા લીલ્લ , C ચ્ચી
ચાચ્ચીપપાર ઝીલ્લ , D ચ્ચીપપા લીલ્લ , E ચ્ચીપપા
F ચ્ચી પપપાર ઝીલ્લ , G ચ્ચી પપપાર ઝીલ્લ. This
simile occurs in *ślokāntara* st. 66.

30) BDEF ચીપ્.

31) BEF લીલ્લ.

32) AD ચ્ચી પીપપાપા , C G ચ્ચી , લીપપાપા .

33-33) A પાપ્પિ , C G અપ્પિ , B પાપ્પિ , DEF પા
પાપ્પિ .

34) D ઝીઝી.

35) ACG પત્તપ્પ , BEF પત્તપ્પ , D પત્તપ્પ .

36) CG ઝી.

37) ACEFG ચ્ચીપત્તપ્પ (EFઝી) , B ચ્ચીપત્તપ્પ , D ચ્ચી
પત્તપ્પ .

38) AF પીલ્લ , B લીલ્લ , C G પી પાપ્પિ , E પીલ્લ .

39) ACGDEF ચ્ચીપત્તપ્પ (DEFઝી) , B ચ્ચીપત્તપ્પ .

40) CG ઝી.

41) ABE ગદ્યસૌહાર્ય તરુઓ સૌદ્યપત્રગ્ન (Eએ), (B° સૌદ્યપત્રગ્ન),
CG પાછા મેં પાછા તરુઓ સૌદ્યપત્રગ્ન.

42) A પા તરુઓ, CG પાછાં.

43) A દ્યપપુલ્લ, BCDFG દ્યપપુલ્લ, E દ્યપપુલ્લ. Cf. Sāṃkhya-
pravacana-bhāṣya 1.28 : વાસનારવ્ય ઉપરાગો દૃષ્ટઃ.

44) The vāsanā is of two kinds, suddhā 'pure'
and malinā 'impure', according to the Mukti-
kārikā 2.61-62 (in The Sāmānyā Vedānta Upaniṣads, Adyar
1921, p. 371):

વાસના દ્વિવિધા પ્રોક્તા શુદ્ધા ચ મલિના તથા ।

મલિના જન્મેત્યુઃ સ્વાચ્છુદ્ધા જન્મવિનાશિની ॥

અજ્ઞાનસુષનાકારા વ્યનાંકારશાલિની ।

પુનર્જન્મકરી પ્રોક્તા મલિના વાસના બુધ્ધેઃ ॥

our karmavāsanā corresponds to the malinā vāsanā,
which tinges the ātmā which is 'pure consciousness'.

45-46) E om., ABCFG ંભૂત.

46) ACG પત્રગ્ન, BDEF પત્રગ્ન.

47) According to the Vijñānavādin, vāsanā is the
capacity to give rise to the innumerable present-
ments or sensations which constitute the variety
of daily cognitions ..." (K.C. Pandey : Abhinavagupta, An
Historical and Philosophical Study, p. 272).

48) C દાહામ્બી, G દાહામ્બી.

- 49) CG ପଞ୍ଚାକ୍ଷୀ ମି, D ପଞ୍ଚାକ୍ଷୀ.
- 50) D କ୍ଷାୟ ୧, E କ୍ଷାୟ ୧, F କ୍ଷାୟପରାକ୍ଷ.
- 51) A କ୍ଷାୟ.
- 52) A କ୍ଷାୟପରାକ୍ଷ (CG କ୍ଷାୟ), BDEF କ୍ଷାୟପରାକ୍ଷ.
- 53) CG om.
- 54) ACDFG ଶୂନ୍ୟ ଲ୍ୟୁପ୍ତ.
- 55-55) E om. the whole sentence.
- 56) ABCDF add danda.
- 57) Compare Dasgupta vol.1 p.56 : "The most distinctive feature of this [i.e. of the Upanisads] doctrine is this, that it refers to desires as the cause of rebirth and not karma. Karma only comes as the connecting link between desires and rebirth—for it is said that whatever a man desires he wills and whatever he wills he acts."
- 58) ACG ପିଞ୍ଜ, DE ପିଞ୍ଜ, F ପିଞ୍ଜ.
- 59) B ଶୂ.
- 60-60) DF om.
- 61-61) A om., CG ଲକ୍ଷ ରାକ୍ଷାୟାକ୍ଷ. In the Svachchandanatantra 10.971 vol.5¹³ p. 398 the yonis are : ପୈଶାଚ ରାକ୍ଷସ ଯାହ୍ନ ଗାନ୍ଧର୍ବ ତ୍ୱେନ୍ଦ୍ରମେବ ଚ । . In Netratantra 18.99 vol. 2 p.114 the nāga and gandharva existences occur side by side:

තැනි සාමාන්‍ය 1 මුහුණත 1 ප්‍රමාණ 1 පක්ෂීන් 1
භූමිපාය 1 .

79) AC නිකුත්.

80) A පු , CG කපු.

81-8) A ප්‍රායෝගික , ප්‍රායෝගික , DF ප්‍රායෝගික.

82) D ප්‍රායෝගික.

83) CG ක.

84) A ප්‍රායෝගික , CG ප්‍රායෝගික.

85) ACG ප්‍රායෝගික . Triyak is the usual form in Tatlawaynāna.

86) CG ප්‍රායෝගික , D ප්‍රායෝගික , F ප්‍රායෝගික.

87) ABDEF ප්‍රායෝගික .

88) ABDEF ප්‍රායෝගික , CG ප්‍රායෝගික.

89) AE ප්‍රායෝගික , D ප්‍රායෝගික .

90-9) ACG ප්‍රායෝගික (CG ප්‍රායෝගික) ප්‍රායෝගික .

91) CG කපු.

92) DF කපු.

93-93) B ප්‍රායෝගික , F ප්‍රායෝගික .

94) CG ක.

95) AB කපු , CG ප්‍රායෝගික

96) DF ප්‍රායෝගික . Cf. KBW. 4. 310^b.

97) A කපු . See sumāmbya "samen zich

verbindend (to unite together), gepaard met (paired with), tezamen (together), tegelijk (simultaneous), tevens (also, as well as, at the same time)" (ONW).

98-98) E om. the whole sentence.

99) The cognizance of the basic reality (vastu) is important for release from saṁsāra: ज्ञाते तत्त्वे कः संसारः (Bhāgavadgītā 10).

100) CG गुरुणा.

101) DF गुरुणा, E गुरुणा.

102) E adds गुरुणा यच्च गुरुणा गुरुणा. This was omitted by E earlier in its proper place (seen. 98).

103) CG गुरुणा.

104) ABCG गुरुणा.

105) ADF गुरुणा, CG गुरुणा.

106-106) ACDG om., B गुरुणा.

107) AC गुरुणा, B गुरुणा

108) "The self, or the soul, is brought into association with the guṇas by the energy of God, and it can thereby come to know its own vāsanās, which are non-intelligent by nature and a product of the guṇa:

मायामये द्विजाधारे गुणाधारे ततो जडे ।

शक्त्या संयोजितो ह्यात्मा वेत्ति आत्मीयाश्च वासनाः ॥"

[3]

Jayākhya-samhitā (ms.) 3.14, quoted in
Dasgupta vol. 3 p. 26.

109) According to the Yogasūtra of Patañjali 2.3 klesās are:

अविद्यास्मितारागद्वेषाभिनिवेशाः क्लेशाः ।

"undifferentiated consciousness (avidyā) and the feeling-
of-personality and passion and aversion and
the will-to-live are the five hindrances" (Woods:
Yoga System of Patañjali p. 106).

110) CG लुखी. Cf. Yogasūtra 2.12:

क्लेशमूलः कर्माशयो हृष्टादृष्टजन्मवेदनीयः ।

- 111) ADF पय , B पय , CG पय , E पय ।
- 112) A लु अग , BDEF लु पग , CG लु अग .
- 113) CG पग .
- 114) A पय , BCFG पय .
- 115) DF प .
- 116) A अग , BDEF प (DF अ) अग , CG पग ,
- 117) ABCD गी .
- 118) DEF अग .
- 119) A अग , CG पग .
- 120) AB add प after अग .
- 121) CG गी ये पग अग अग अग अग अग , D अग .
- 122) DF गी .
- 123) A अग , BE अग .

3]

124) D रखा , EF रखा .

125) A रखा .

126) CG दखोखो

127) ABCEFG दखोखो .

128) "In the *Sivamahāpurāṇa* 2.2.23.16 Śiva identifies bhakti or devotion with knowledge. There can be no knowledge without bhakti.

भक्तौ ज्ञाने न भेदो हि ...

विज्ञानं न भवत्येव साति भक्तिविरोधिनाः ॥"

Dasgupta vol.5 p.102.

"It is said (in the *Śivaraṅgītā*) that God cannot be realized by tapas, gifts or sacrifices, but only by bhakti: अहं प्रकृष्टः भक्तितोऽन्यैः साधनैः द्रष्टुं न शक्यः, भक्तिरेव केवला मद्दर्शने साधनम्।"

(ibid. vol. 3 p.450).

Also compare Bhāskara-bhāṣya: रागो हि परमात्म-विषयो यः स मुक्तिहेतुः विषयविषयो यः स बन्धनहेतुः (quoted in ibid. vol. 3 p.7); *Tantrāloka* 8.193 comm. vol. 5 p.137: विना प्रसादादीशस्य ज्ञानमेतन्म लभ्यते; and *Agastya-parva* BK9. deed 90, p. 359 l.31:

129-9) B दख .

130) D दखोखो , F दखोखो .

- 131) ABD පත්‍රිකාවකි, CG පත්‍රිකාවකි, E ^[3] වැනි,
F පත්‍රිකාව.
- 132) DF ම.ම.
- 133) CG නැත.
- 134) CG ම.ම.
- 135-5) AE ක්‍රීඩා කළා, CG ක්‍රීඩා කළා, DF කළා.
- 136) DEF ක්‍රීඩා කළා.
- 137) A වැනි ක්‍රීඩා කළා, BCDFG නැත, E නැත.
- 138) A සායනයක කළා, BCFG නැත, D නැත.
A om. the saivas altogether.
- 139) ACG පත්‍රිකාවකි, B පත්‍රිකාවකි, DEF පත්‍රිකාවකි.
- 140-140) A කළා.
- 141-141) A ම.ම. See n. 138.
- 142) A කළා.
- 143) B කළා.
- 144) CG ක්‍රීඩා කළා.
- 145) A BEF ක්‍රීඩා කළා (BEF ක්‍රීඩා කළා), CG ක්‍රීඩා කළා,
D ක්‍රීඩා කළා.
- 146) ABCDFG පත්‍රිකාවකි, E පත්‍රිකාවකි.
- 147) BEF ක්‍රීඩා කළා, CDG ක්‍රීඩා කළා.
- 148) CG කළා.
- 149) CG ක්‍රීඩා කළා.
- 150) CG කළා.

3]

151) All add danda.

152) A ලුණ , CG ලුණ .

153) BDEFG sm. (danda).

154) CG ලුණ .

155) BCFG එල්ල .

156) A ලුණු , CG ලුණු , D ලුණ .

157) E sm.

158) A එල්ල , CG එල්ල , F එල්ල .

159) A E ලුණ , BCFG ලුණ (F) ලුණ .

160) CDG ලුණ .

161) DF sm.

162) CG ලුණ .

163-163) C ලුණ , E ලුණ , G ලුණ .

164) AE ලුණ , B ලුණ , CDG ලුණ .

165) G ලුණ , C ලුණ .

166) DF sm.

167) BE ලුණ .

168) ACG ලුණ .

169) CG ලුණ .

170) A ලුණ , CG ලුණ , D ලුණ .

171) AE ලුණ , CDG ලුණ .

172) A sm.

173) A sm.

[4]

176) CG ଅଟନ୍ତି ।

३ तारग्रही तारीखाही ३

2264/1/2/3/4/5/6/7/8/9/10/11/12/13/14/15/16/17/18/19/20/21/22/23/24/25/26/27/28/29/30/31/32/33/34/35/36/37/38/39/40/41/42/43/44/45/46/47/48/49/50/51/52/53/54/55/56/57/58/59/60/61/62/63/64/65/66/67/68/69/70/71/72/73/74/75/76/77/78/79/80/81/82/83/84/85/86/87/88/89/90/91/92/93/94/95/96/97/98/99/100/101/102/103/104/105/106/107/108/109/110/111/112/113/114/115/116/117/118/119/120/121/122/123/124/125/126/127/128/129/130/131/132/133/134/135/136/137/138/139/140/141/142/143/144/145/146/147/148/149/150/151/152/153/154/155/156/157/158/159/160/161/162/163/164/165/166/167/168/169/170/171/172/173/174/175/176/177/178/179/180/181/182/183/184/185/186/187/188/189/190/191/192/193/194/195/196/197/198/199/200/201/202/203/204/205/206/207/208/209/210/211/212/213/214/215/216/217/218/219/220/221/222/223/224/225/226/227/228/229/230/231/232/233/234/235/236/237/238/239/240/241/242/243/244/245/246/247/248/249/250/251/252/253/254/255/256/257/258/259/260/261/262/263/264/265/266/267/268/269/270/271/272/273/274/275/276/277/278/279/280/281/282/283/284/285/286/287/288/289/290/291/292/293/294/295/296/297/298/299/300/301/302/303/304/305/306/307/308/309/310/311/312/313/314/315/316/317/318/319/320/321/322/323/324/325/326/327/328/329/330/331/332/333/334/335/336/337/338/339/340/341/342/343/344/345/346/347/348/349/350/351/352/353/354/355/356/357/358/359/360/361/362/363/364/365/366/367/368/369/370/371/372/373/374/375/376/377/378/379/380/381/382/383/384/385/386/387/388/389/390/391/392/393/394/395/396/397/398/399/400/401/402/403/404/405/406/407/408/409/410/411/412/413/414/415/416/417/418/419/420/421/422/423/424/425/426/427/428/429/430/431/432/433/434/435/436/437/438/439/440/441/442/443/444/445/446/447/448/449/450/451/452/453/454/455/456/457/458/459/460/461/462/463/464/465/466/467/468/469/470/471/472/473/474/475/476/477/478/479/480/481/482/483/484/485/486/487/488/489/490/491/492/493/494/495/496/497/498/499/500/501/502/503/504/505/506/507/508/509/510/511/512/513/514/515/516/517/518/519/520/521/522/523/524/525/526/527/528/529/530/531/532/533/534/535/536/537/538/539/540/541/542/543/544/545/546/547/548/549/550/551/552/553/554/555/556/557/558/559/560/561/562/563/564/565/566/567/568/569/570/571/572/573/574/575/576/577/578/579/580/581/582/583/584/585/586/587/588/589/590/591/592/593/594/595/596/597/598/599/600/601/602/603/604/605/606/607/608/609/610/611/612/613/614/615/616/617/618/619/620/621/622/623/624/625/626/627/628/629/630/631/632/633/634/635/636/637/638/639/640/641/642/643/644/645/646/647/648/649/650/651/652/653/654/655/656/657/658/659/660/661/662/663/664/665/666/667/668/669/670/671/672/673/674/675/676/677/678/679/680/681/682/683/684/685/686/687/688/689/690/691/692/693/694/695/696/697/698/699/700/701/702/703/704/705/706/707/708/709/710/711/712/713/714/715/716/717/718/719/720/721/722/723/724/725/726/727/728/729/730/731/732/733/734/735/736/737/738/739/740/741/742/743/744/745/746/747/748/749/750/751/752/753/754/755/756/757/758/759/760/761/762/763/764/765/766/767/768/769/770/771/772/773/774/775/776/777/778/779/780/781/782/783/784/785/786/787/788/789/790/791/792/793/794/795/796/797/798/799/800/801/802/803/804/805/806/807/808/809/810/811/812/813/814/815/816/817/818/819/820/821/822/823/824/825/826/827/828/829/830/831/832/833/834/835/836/837/838/839/840/841/842/843/844/845/846/847/848/849/850/851/852/853/854/855/856/857/858/859/860/861/862/863/864/865/866/867/868/869/870/871/872/873/874/875/876/877/878/879/880/881/882/883/884/885/886/887/888/889/890/891/892/893/894/895/896/897/898/899/900/901/902/903/904/905/906/907/908/909/910/911/912/913/914/915/916/917/918/919/920/921/922/923/924/925/926/927/928/929/930/931/932/933/934/935/936/937/938/939/940/941/942/943/944/945/946/947/948/949/950/951/952/953/954/955/956/957/958/959/960/961/962/963/964/965/966/967/968/969/970/971/972/973/974/975/976/977/978/979/980/981/982/983/984/985/986/987/988/989/990/991/992/993/994/995/996/997/998/999/1000/1001/1002/1003/1004/1005/1006/1007/1008/1009/1010/1011/1012/1013/1014/1015/1016/1017/1018/1019/1020/1021/1022/1023/1024/1025/1026/1027/1028/1029/1030/1031/1032/1033/1034/1035/1036/1037/1038/1039/1

အိမ်ရာ ၁၂၂၂ ခုနှစ် ၁၁ ၁၁

[illegible]

4]

၇ ပဏ္ဍိတ^{၄၄} ပိဋကောဂစ္ဆ^{၄၅} အဗ္ဗန္ဓ^{၄၆} ခဏ္ဍ^{၄၇} ၊ အဓိ
 ပူရ အပဏ္ဍိ^{၄၈} ပူဇာ^{၄၉} ၊ သင်္ခါရဗျူ^{၅၀} ဇုက နာပူဇာ^{၅၁}
 အဓိ^{၅၂} နာဓိ^{၅၃} ခဏ္ဍ^{၅၄} အဓိ^{၅၅} ၊ အဓိ^{၅၆} အဓိ^{၅၇} ပူ^{၅၈}
 ၇^{၅၉} နာဓိ^{၆၀} ခဏ္ဍ^{၆၁} ၊ အဓိ^{၆၂} အဓိ^{၆၃} အဓိ^{၆၄} အဓိ^{၆၅}
 ပူ^{၆၆} နာဓိ^{၆၇} ၊ အဓိ^{၆၈} အဓိ^{၆၉} အဓိ^{၇၀} အဓိ^{၇၁} အဓိ^{၇၂}
 အဓိ^{၇၃} အဓိ^{၇၄} အဓိ^{၇၅} အဓိ^{၇၆} အဓိ^{၇၇} အဓိ^{၇၈}
 အဓိ^{၇၉} အဓိ^{၈၀} အဓိ^{၈၁} အဓိ^{၈၂} အဓိ^{၈၃} အဓိ^{၈၄}
 အဓိ^{၈၅} အဓိ^{၈၆} အဓိ^{၈၇} အဓိ^{၈၈} အဓိ^{၈၉} အဓိ^{၉၀}
 အဓိ^{၉၁} အဓိ^{၉၂} အဓိ^{၉၃} အဓိ^{၉၄} အဓိ^{၉၅} အဓိ^{၉၆}
 အဓိ^{၉၇} အဓိ^{၉၈} အဓိ^{၉၉} အဓိ^{၁၀၀}

သုဗ္ဗန္ဓ^{၈၁} နာဓိ^{၈၂} ပူ^{၈၃} အဓိ^{၈၄} ၊ အဓိ^{၈၅} ၊

y This reading keeps us close to the lontars. "In a
 general proposition a whole class of individuals may be
 denoted by the singular : brāhmaṇah pūjyah 'any brāhmaṇa
 or the brāhmaṇa in general ought to be honoured'."

[4]

(Prof. Gonda). Another possible reading is : अन्यः अन्यैः समायुक्ताः.

OT. paraphrase begins hana wuta samoha which would form a perfect amustubh quarter: अन्यः मोहसमायुक्ताः.

The second line is a difficult one. आप्तुं in the middle is an emendation. Together with the first line it would mean: blind men joined other blind men in order to find out the body of the elephant, i.e. to get knowledge of the form of the body of the elephant. An alternate emendation of the second line could be गजस्यास्ति शरीरं किम्. This alternate construction could fit with the alternate reading of the first line as suggested above (अन्यः मोहसमायुक्ताः).

The last three syllables in the third line should correspond to sādr'sya of OT. explanation nda tar wruh. ri sādr'sya ning liman. Tentatively we have put sādr'sya into the Sanskrit text ननु धा-नाप्तसादृश्यम् 'not getting the exact parallelism of form by eyes (because they are blind).'

In the fourth line अन्योऽन्येन समाप्यते would be the closest approach to the lontar readings. We have emended it to अन्योऽन्येन भ्रमाप्यते. This idea of confusion (bhrānta) is present in OT. अन्योऽन्येन seems preferable to अन्योऽन्येन although the latter

4]

cannot be ruled out altogether.

No Sanskrit parallels could be found so far to the stanza. अन्धगजन्याय or अन्धहस्तिन्याय is however well-known to Indian literature. The story of several blind men touching the elephant at different parts and forming different concepts of its form is available in several sources: Sanskrit, Pāli and Prākṛit, or Hindu, Buddhist and Jain. There is hardly anyone in India who does not know the story. It is spread out in all parts of India. One could study it even beyond the confines of India, such as Ceylon, Burma and Cambodia. It was carried by Udāna to the Buddhist world. In fact the material is so ample that a special study could be made. Here we confine ourselves to just a few references and quotations.

A अन्धगजन्याय is mentioned and explained in encyclopaedic dictionaries such as Tārānātha's Vācaspatya and Rādhākānta Deva's Śabdakalpadruma, and collectanea of maxims:

(a) अन्धगजन्यायः अन्यैर्निर्धारितो गजः शा० त० अन्धगजः ।

तत्तुल्यन्यायः । यथा हि जन्मान्मा बहवः कञ्चिदनन्धं पुरुषमूचुर-
स्मान् गजं ज्ञापयेति । स च गजशालायां नीत्वा कञ्चित् कञ्चिद्

गजावयवं केनचित् केनचिद् ग्राहयित्वा च - अयं गज इति । ते चान्धा-
स्तदुपदिष्टास्तत्तदवयवं गजत्वेन निश्चित्य स्वस्वगृहे आगताः परस्परं
विवदन्ते । तत्र कर्णस्पर्शी शूर्पाकारो गज इति । शुण्डस्पर्शी महासर्प-
तुल्य इति । जङ्घाग्राही स्तम्भतुल्य इति । पुच्छग्राहकः स्थूलरज्जुसम
इति । पृष्ठग्राही चतुरस्रसमो गज इति । एवमुपदिष्टाश्चतुर्मुखवृद्धिर्वैचित्र्याद्
ईश्वरस्य नानारूपकल्पनमित्यत्र न्यायावतारः । अन्धहस्तीत्यादिन्यायोऽप्यत्र
प्रसरोति । *Vācaspatya*, s.v. *nyāya*.

(b) अन्धहस्तीन्यायः । (तल्लक्षणानि) बहवोऽन्या हस्तिनिरूपणार्थं
प्रवृत्ताः । केनचिच्चरणं स्पृष्ट्वा स्तम्भकारत्वेन, अपरेण शुण्डं स्पृष्ट्वा सर्पाकारत्वेन
गजो निर्णयः । (तल्लक्षणानि) भागवतादयः । *Śabdakalpadrūma*, s.v. *nyāya*.

(c) अन्धगजन्यायः ॥७६॥ यत्र तत्त्वानभिज्ञमूर्खणिं परस्परकलह-
स्तत्रायमवतरोति । अन्यैर्निष्पन्नितै गजोऽन्धगजस्तस्य न्याय इति
मध्यमपदलोपगर्भः छलितत्पुरुषः । यथा हि लोके भ्रूयते - जन्मान्धा
बहवः अजिदन्त्यं पुरुषमचुस्मान् गजं दर्शयेति । स च गज-
शालायां तान्नीत्वा तं तं गजावयवं तेन तेन ग्राहयित्वा चोवाचायं
गज इति । ते च तं तमवयवमेव गजत्वेन निश्चित्य स्वस्वस्थान-
मागताः परस्परं कलहं चक्रुः - शूर्पासदृशो गज इति कर्णस्पर्शी,
महासर्पसदृश इति शुण्डग्राही, स्तम्भतुल्य इति जङ्घाग्राही,
पुच्छग्राहकस्तु स्थूलरज्जुसमो गज इत्युक्तेति । तदा वेदशास्त्रा-
नाभिज्ञा भार्याभासवादिनोऽपि कानिचिद् दुरुहकुतिप्रभृति-
वाक्यानि स्वस्वामीष्वुपदानीव पश्यन्त इतराणि तु पश्य-
न्तोऽप्यवश्यन्त इव तत्त्वमजान्तोऽन्योन्यं विवदन्त इत्यर्थः ॥
७६ ॥ *Bhuvanēśa's Laukikanyāyāsāhasrī* (Bombay,

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Samvat 1965).

(d) Also cf. G. A. Jacob: *Laukikanyāyāñjali*, part 1 p. 3, Bombay 1925.

B For the modern languages of India we may cite the following:

(a) অক্ষগজ(হস্তি)চার - একদা কতকগুলি অক্ষ হস্তির আকার-
নির্গত প্রকৃতি হইল। একজন হস্তির প্রদক্ষিণ করিয়া স্থির করিল,
'হস্তি শুভাকার'; দ্বিতীয় অক্ষ লক্ষ্মীলক্ষ্মী করিয়া বলিল, 'হস্তি
রজ্জুকণ'; তৃতীয় কণা করিয়া নির্গত করিল, 'হস্তি সূক্ষ্মকৃতি';
অগর অক্ষ হস্তির শুভ আকার করিয়া বলিল, 'হস্তি সর্ববৎ'। প্রত্যেক,
এক এককণা এবং সৎ নিরঙ্কুশের কোটি কোটি কণা আচ্ছ
কল্পনা করে।

Vaṅgīya Śabdakośa, by H. C. Banerjee, part 3.

(b) cf. অন্ধী দ্রষ্টা দেখিবার কথায় (Andha hāti
dekhibā nyāya) in *Odia Bhāṣākośa* by Purnan-
chandra vol. 1, Cuttack 1931.

(c) Similarly अन्त-कण-की भाषा (Anta-kaja-
niyāyam) in *Tamil Lexicon* vol. 1 p. 79^a, Madras 1936.

(d) The Tamil philosophical poem *Tirumantiram* of
Tirumūlar, assigned by some to the 6th century
A. D., refers to the parable of the blind and the elephant:

Mudal-onram Anai mudugudan vālum

Tidamuru Kombu-Cevi-Tudikkai - kal.

Adu kural okkum Aru samayame.

(e) Also compare the Tamil work "Sivajñāna - Siddhiyār" 8th sūtra 13th verse and its Tamil comm. by Sivajñānayogin p. 292 (in the series issued by the Śaiva Siddhānta Works Publishing Society).

C Here are a few passages from Vedānta and Jaina works:

(a) एकमेवैकस्य स द्वस्त्वज्ञातं निरञ्जनम् ।

जात्यन्यगजदृष्ट्येव कोटिशः कल्प्यते मृषा ॥

Sures'varācārya's Bhādarānyakopaniṣadvārtika 4.566.

(b) तदेतद् द्वयं ब्रह्म निर्विकारं कुबुद्धिभिः ।

जात्यन्यगजदृष्ट्येव कोटिशः परिकल्प्यते ॥

एवं कृतिस्मृतिविद्वत्प्रत्यक्षानुमानादीनां सम्भवादविश्वासो न वेदान्तसिद्धान्ते करणीय इत्यभिप्रेत्याह यस्मादिति । जात्यन्यगजदृष्ट्येवेति । यथा जात्यन्याः स्वस्वस्पर्शगृहीतहस्तपादाद्यवयवेष्वयं गजोऽयं गज इति तत्र तत्रावयवेषु गजभावं कल्पयन्ति तद्वत्स्वस्वदुस्तर्कदूषितबुद्धिभिश्चार्थाकार्यैस्तत्कभिसदृष्टपुकारेण कूटस्थमद्वितीयं ब्रह्माप्यन्यथा कल्पत इत्यर्थः ।

Sures'varācārya's Naiṣkarmyasiddhi 2.93 p. 93

and Jñānottama's comm. thereon (Bombay Sanskrit Series n. 38, 1891).

(c) केवलं दुर्णयबलप्रभावितप्रबलमतिव्यामोहादेकमपलप्यन्यतरद्व्यवस्थापयन्ति कुमतयः । सोऽयमन्यगजन्यायः । येऽपि च तदेकान्तपक्षो-

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पनिपातिनः प्रागुक्तदोषास्तेऽप्यनेकान्तवादप्रचण्डमुद्गरप्रहारजर्जरितत्वान्नोच्छ-
सितुमीष क्षमाः । स्वतन्त्रसामान्यविशेषवादिनस्त्वेवं प्रतिश्लेष्याः सामान्यं प्रति-
व्यक्ति कथञ्चिद्विभिन्नं कथञ्चित्तादात्मकत्वाद्विसदृशपरिणामवत् ।

Saddarsānasamuccaya, ch. Jainadarsāna, p. 46

Benaras: 1905.

(d)

परमागमस्य बीजं निषिद्धजात्यन्धसिन्धुरविधानम् ।

सकलनयनविलसितानां विरोधमथनं नमाभ्यनेकान्तम् ॥

जात्यन्तसिन्धुरविधानम् is the same as जात्यन्धगजन्याय.

(sindhura being a synonym of gaja).

Purusārtha-siddhyupāya, A Jaina work, st. 2 p. 2,
Lucknow 1933.

D From Chinese, Tibetan and Persian, we may
refer to the following:

(a) 是阿含經卷第十九, Taishō vol-1 p. 128^c,
大木炭經, ibid. p. 289^c, 起世經, ibid. p. 335^{b-c}, 起
世因本經, ibid. p. 390^{b-c}.

(b)

अदंष्ट्रं लं पदेवं च दित ।

रद्विगं देवं कथं वे र्दे चरं पुन ।

हिरं वे गद्विगं पुन र्दे वे चरं ।

गवत् श्रे र्दे रयत् पुनत् पुं कुद ॥

वेदं च कथं वे र्दे चरं पुन ।

वेगं च कथं पुनत् पुनत् पुं कुद ॥

འི་ལུ་རྩེ་པ་མི་རྒྱུ་པ།

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རེ་ཉིན་ཁྱིེ་རང་བྱེད་པའི་དཔེ།

Tib. text of Mātreceta's Varnārhavarṇastotra in Bstun-
hgyur, Bstod-pa, Snar-thain ed. folios 101^b 102^a.

"Mankind have fallen into dispute because each
cleaves to his own opinion; you ^{alone} have understood how
to take up a position in which dispute is impossible.

"Though blind men argue, he who has eyes
and sees visible forms does not enter into argument;
so it is between you and the foolish."

(C) E. G. Browne quotes at length the parable about
the company of blind men and the characteristics of
the elephant from the famous *Hadīquatūl-Haqīqat* of
Abūl-Majd Majdūd b. Ādam or better known as Sanā'ī
(of Ghazna or Balkh), the first of the three great
mystical mathnawī-writers of Persia:

"Not far from Ghūr once stood a city tall
whose denizens were sightless one and all.
A certain Sultan once, when passing nigh,
Had pitched his camp upon the plain hard by,
wherein, to prove his splendour, rank and state,
Was kept an elephant most huge and great.
Then in the townmen's minds arose desire

To know the nature of this creative dire,
 Blind delegates by blind electorate
 Were therefore chosen to investigate
 The beast, and each, by feeling trunk or limb,
 strove to acquire an image clear of him.
 Thus each conceived a visionary whole,
 And to the phantom clung with heart and soul.

When to the city they were come again,
 The eager townsmen flocked to them amain.
 Each one of them - wrong and misguided all -
 was eager his impressions to recall.
 Asked to describe the creature's size and shape,
 They spoke, while round about them, all agape,
 Stamping impatiently, their comrades swarm.
 To hear about the monster's shape and form.

Now, for his knowledge each inquiring wight
 Must trust to touch, being devoid of sight,
 So we who'd only felt the creature's ear,
 On being asked, 'How doth its heart appear?'
 'Mighty and terrible', at once replied,
 'Like to a carpet, hard and flat and wide.'

Then he who on its trunk had laid his hand
 Broke in: 'Nay: Nay! I better understand!
 'Tis like a waterpipe, I tell you true,
 Hollow, yet deadly and destructive too';
 While he who'd had but leisure to explore
 The sturdy limbs which the great beast upbore,
 Exclaimed, 'No, no! To all men be it known
 'Tis like a column tapered to a cone!'

Each had but known one part, and no man all;
 Hence into deadly error each did fall.
 No way to know the All man's heart can find:
 Can knowledge e'er accompany the blind?
 Fancies and phantoms vain as these, alack!
 What else can you except from fool in sack?
 Naught of Almighty God can creatures learn,
 Nor e'en the wise such mysteries discern."

E. G. Browne: *A Literary History of Persia* vol. 2
 p. 319, Cambridge 1951.

Further see: Winternitz: *History of Indian
 Literature* (Calcutta 1933) pp. 87-88; JRAS. 1902, p. 174;
 T. W. Rhys Davids: JRAS. 1911 p. 200f.; V. S. Ghatge: *Indian
 Antiquary* 42 (1913) p. 251; Woodward: *Some Sayings of*

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Buddha p. 285; E.W. Burlingame: Buddhist Parables, New Haven
1922, p. 75.

2-2) ADF ଓ ଏକାଂଶିକା ସାଧ୍ୟତା, ଖେ ଏକାଂଶିକା (ଏକାଂଶିକା) ସାଧ୍ୟତା, ଚା ଏକାଂଶିକା ସାଧ୍ୟତା. The anuswara and visargas are used promiscuously. Samāyukta 'met together' MBh., Rām. (MW.).

3-3) A તારપૂરું નથી, BDEF તારપૂરું (DF પૂરું) નથી, CG તારપૂરું નથી.

4) $\triangle ABC$ හි BC පக்கයේ D ලෙස $BD = DE = EC$ වන පරිදි D ලක්ෂ්‍යයක් ගනිමු. AD රේඛාව E හි F ලක්ෂ්‍යයකට ද AC රේඛාව G ලක්ෂ්‍යයකට ද උඩුකර ගනිමු.

5-5) ACG ଖିଆଁଖିଆନ ସଫାପୁରାଇ , ଡିଏ ଖିଆଁଖିଆନ ସଫାପୁରାଇ (ଏ ସଫାପୁରାଇ) , ଡିଏ ଖିଆଁଖିଆନ ସଫାପୁରାଇ .

၅) A B ဂွဉ်အာဃာဃာဃာဃာ , B ဖုဉ်အာဃာဃာဃာဃာ , C G ဝဉ်အာဃာဃာဃာ ,
D F ဂွ(F ဝဉ်အာဃာဃာဃာဃာ) ဖုဉ်အာဃာဃာဃာဃာ , E ဖုဉ်အာဃာဃာဃာဃာ.

7) D 02542.

8-8) A ਸੁਆਰੀ , C9 ਸਾਜ਼ੀ , D ਸੁਆਰੀ ਪ੍ਰੀਤੀ .

၇) A ချိတ်ကမ္ဘာ, BDE ချိတ်, ငှက် ချိတ်, F ချိတ်ကမ္ဘာ.

(b) D 726 2621.

11) A \hat{y} .

12) A B C E G om.

13) B 2020, CEG 2020.

14) ඇගයීම (CG අංකය).

15) Pāli Udāna 6.4 begins the story thus: अनुरूपं

भिक्खवे इमिस्सायेव सावत्थियं अज्जतरो राजा अहेसि । अथ खो भिक्खवे सो राजा अज्जतरं पुरिसं आमन्तेसि - एहि त्वं अग्गे पुरिस यावत्तिका सावत्थियं जच्चन्था, ते सब्बे एकज्झं सन्निपोतेहीति । एवं देवाति खो भिक्खवे सो पुरिसो तस्स रज्जे पटिस्सुत्वा यावत्तिका सावत्थियं जच्चन्था, ते सब्बे गेहत्वा येन सो राजा तेनुपसंक्रमि, असंक्रमित्वा तं राजानं एतदवोच - सन्निपातिता खो ते देव यावत्तिका सावत्थियं जच्चन्थाति । तेन हि भग्गे जच्चन्थानं हत्थिं दस्सेहीति । एवं देवेति खो भिक्खवे सो पुरिसो तस्स रज्जे पटिस्सुत्वा जच्चन्थानं हत्थिं दस्सेसि - एदिसो जच्चन्था हत्थीति ।

The passage may be summarized as follows: In ancient times there was a king in Śrāvastī. He called someone and asked him to collect all people blind by birth in the city of Śrāvastī. The man did so. The king asked him to show an elephant to these blind people. Accordingly he made everyone of the blind people to touch some particular organ of the elephant.

Thus we see that the Pāli story is laid into a different context. In our work it is the blind people themselves who are possessed by a strong desire to know what an elephant is like. It is they themselves who take the initiative and request somebody who has eyes to make

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them touch the elephant. As it happens, everyone touches a different part.

The main idea lying behind OJ. is not well expressed in the Sanskrit stanza standing above. It would be much better expressed in some such stanza as:

अन्या मोहसमायुक्ता गजस्यास्ति शरीरं किम् ।

चक्षुषानाम् ह्याकारं तमस्पृशन् पृथक् पृथक् ॥

16-16) ABCG चक्षुषाणां, DF तमस्पृशन्, E पृथक् पृथक्.

17) B चक्षुषः.

18) CG चक्षुः.

19) The sequence of different parts touched is not the same in different works. But the sequence of Pāli Udāna is remarkably close to ours:

Pāli: head, ear, tusk, trunk, body, foot, back, tail, tailend.

OJ.: head, ear, tusk, trunk, belly, tail, —, foot —.

The back and the tailend endowed with a tuft of hair, are missing in OJ.

Cf. Pāli Udāna, ibid.: एकच्छानं जच्चन्धानं हत्थिस्स सीसं दस्सेसि — एदिसो जच्चन्धा हत्थीति । ... अथ रवो भिब्रववे सो पुण्णो जच्चन्धानं हत्थिं दस्सेत्वा येन सो राजा तेनुपसंक्रमि, उपसंक्रमित्वा तं राजानं एतदवोच — दिट्ठो रवो तेहि देव जच्चन्धेहि हत्थी, यस्य दानि कालं मज्जसीति । अथ रवो भिब्रववे सो राजा येन ते जच्चन्धा तेनुप-

संकमि, उपसंकमित्वा ते जच्चन्धे एतद्वेच - दिट्ठो वा जच्चन्धा हत्थीति ।
 एवं देव दिट्ठो नो हत्थीति । वदेत्त जच्चन्धा, कीदिसो हत्थीति ।
 येहि भिक्खवे जच्चन्धेहि हत्थिस्स सीसं दिट्ठं अहोसि, ते एवमाहुंसु -
 एदिसो देव हत्थी, सेय्यथा पि कुम्भोति । Note that the
 upamāna, the object compared, is the same kumbha in
 both.

20) B चालुच्चि, DEF अलुच्चि.

21) ACG ०२०७.

22) ACG ११४ ११, B १११ ११, E १११ ११, F १११ ११.

23) Cf. Pāli Udāna, ibid.: एकच्चानं जच्चन्धानं हत्थिस्स कण्ठं
 दस्सेसि - एदिसो जच्चन्धा हत्थीति, ... येहि भिक्खवे जच्चन्धेहि
 हत्थिस्स कण्ठो अहोसि, ते एवमाहुंसु - एदिसो देव हत्थी, सेय्यथा
 पि सुप्पोति । The upamāna is sūrpa or winnowing-
 basket. Hirir in O. probably stands for sūrpa.
 "It is probably the mod. Jav. irig 'a sort of basket
 used for sieving'." (Prof. Gonda).

24) DF २५२७.

25) ABCDFG २५२७, E २५२७.

26) ADF २५२७. Kakay is not found in ONW.

27) Cf. Pāli Udāna, ibid.: एकच्चानं जच्चन्धानं हत्थिस्स दन्तं दस्सेसि
 एदिसो जच्चन्धा हत्थीति, ... येहि भिक्खवे जच्चन्धेहि हत्थिस्स
 दन्तो दिट्ठो अहोसि, ते एवमाहुंसु - एदिसो देव हत्थी, सेय्यथा
 पि कालोति । The upamāna in Pāli is a phāla "plough-

4] share". OJ. has kakayu binubut "curved wood". The original Sanskrit could well have been ईषा 'the pole or shaft of the plough'. That ईषा could well have been understood as a curved shaft is found testified in a remote source, far from the shores of India, but culturally connected both with India and Java. This source is Thailand. MacFarland records in his Thai-English Dictionary p 1001, the adjectival use of ईषा in the sense 'curving upwards': That the tusks of an elephant are often compared to ईषा is further evidenced by the common compound ईषा-दन्त 'an elephant having tusks comparable to ईषा'. Roth and Böhlingk quote Mbh. 2.1877, 2076 and other classical passages for the occurrence of ईषा-दन्त.

28) BE चण्डुच्चै (E चण्डुच्चै), D चण्डुच्चै.

29) AB EF चण्डुच्चै, D चण्डुच्चै.

30) CDEFG चण्डुच्चै.

31) Cf. Pali Udāna, ibid. : एकच्चानं जच्चन्धानं हत्थिस्स सोण्डं दस्सेसि - एदिसो जच्चन्धा हत्थीति, ... येहि भिक्खवे जच्चन्धेहि हत्थिस्स सोण्डो दिट्ठो अहोसि, ते एवमाहंसु - एदिसो देव हत्थी, सेय्यथा पि नंगुलीसाति । The upamāna in Pali and OJ. is different. In Pali it is नंगुलीसा or the plough-

shaft (लाङ्गुल + ईषा), but in OJ. it is just ulā [4]
 'a serpent' although it would be more appropriate to
 have 'python' instead. Cf. mahāsarpa in Vācaspatya
 etc., supra and sarpa in śabdakalpadruma, supra.
 32-32) E om.

33) DF लम्बा

34) B चण्ड, D चण्डि.

35) ABCDFG लुङ्ग. lambung is translated 'zijde' by
 ONW., and as 'v.e.berg, w.z. 22.2 (parṣwa)' by KBL.
 3.790. It means: 'side of a body, of a building, of a
 hill' (Prof. Gonda). The word lumbung occurs in
 Śrī Tañjung 3.12 p.15, on which see note on p. 186.

36) Cf. Pāli Udāna, ibid.: एकच्छानं जच्चन्धानं हत्थिस्स कायं
 दस्सेसि — एदिसो जच्चन्धा हत्थीति, ... येहि भिक्खवे जच्चन्धोहि
 हत्थिस्स कायो दिट्ठो अहोसि ते एवमाहुं — एदिसो देव हत्थी
 सेय्यथा पि कोट्ठोति । Pāli has kāya while OJ. has
wētēng 'belly'. The upamāna is kottḥa 'a room' in
 Pāli and lambung 'hill slope' in OJ.

37) BDEF चण्डि (BE चण्डि).

38) Cf. Pāli Udāna, ibid.: एकच्छानं जच्चन्धानं हत्थिस्स नंगुहं
 दस्सेसि — एदिसो जच्चन्धा हत्थीति, ... येहि जच्चन्धोहि हत्थिस्स
 नंगुहं दिट्ठं अहोसि, ते एवमाहुं — एदिसो देव हत्थी, सेय्यथा
 पि मूसोति । The upamāna wēlut "eel" in OJ. is

4]

strange indeed. In Pāli it is mūsala 'mortar'. In other sources it is rajju 'a rope'.

39) Cf. Pāli Udāna, ibid.: एकच्छानं जच्चन्धानं हत्थिस्स पादं दस्सेसि — एदिसो जच्चन्धा हत्थीति, ... येहि भिक्खवे जच्चन्धेहि हत्थिस्स पादो दिट्ठो अहोसि, ते एवमाहेसु — एदिसो देव हत्थी, सेवयथा पे थूणोति । The upamāna in Pāli is sthūpā 'a pillar'. OS. tudung is probably to be understood to mean the same thing.

40-40) AD झूझाझी, CG झूझाझी.

41) AD om., D डङ्ग.

42) A यक्षुय, BCEG यक्षुय्य (CG य्य), DF यक्षुय्य.

43) The Pāli Udāna winds up the story thus: ते एदिसो हत्थी, नेदिसो हत्थी, नेदिसो हत्थी, एदिसो हत्थीति अज्जमज्जं मुट्ठीहि संयुज्झंसु । तेन च पन भिक्खवे सो राजा अत्तमने अहोसि, एवमेव रवो भिक्खवे अज्जतिथिया परिव्रजका इन्धा अचक्खुक्का ... पे ... एदिसो धम्मोति । अथ रवो भग्ग एतमत्थं विदित्वा तयं वेलायं इयं उदानं उदानेसि —

इमेसु किर सज्जन्ति रवे समणब्राह्मणा ।

विग्गह नं विवदन्ति जना एकङ्गदस्सिनेति ॥

That is, the blind people fought with fists one against the other, each maintaining his own view. The parivrājakas, śramanas and brāhmanas are no better than the blind people who are without

eyes and can not have an overall view of dharma and adharma. [4]

(For some of the references to this parable I am thankful to: Prof. N. Aiyaswami Sastri, Shri T.C. Chandrashekharan, Prof. R.N. Dandekar, Prof. Dr. T.M.P. Mahadevan, Prof. Dr. Raghavan, Dr. D.C. Sircar, Prof. Dr. Shinya Kasugai, Prof. Dr. A.N. Upadhye).

44) AB add danda.

45) ACDEG अक्षरपिण्डः , BE अक्षरपिण्डः . The words pindakera or ākṣarapinda do not occur in MW. and ONW. Cf. mahāsākṣarapinda in Gorakṣanātha's Siddha-siddhānta-paddhati 1.36 p. 4.

46) BE अक्षरपिण्डः , CG अक्षर , D अक्षरपिण्डः .

47) A अक्षरपिण्डः , D अक्षरपिण्डः , E अक्षरपिण्डः .

48) ABCEG अक्षरपिण्डः .

49-49) This seems to be an expansion of a Sanskrit hemistich which would have read in some such way as the following: अन्यमन्त्रसमं तत्त्वं नरे व्यामोह उच्यते.

50) A B D E F अक्षरपिण्डः .

51) CG अक्षरपिण्डः . The word is neither found in ONW., KBW., nor in the index of any text-edition.

52-52) A अक्षरपिण्डः , C E F G अक्षरपिण्डः पुत्रः , D om.

53) A C E G अक्षरपिण्डः .

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54) A २२७२२, BCG २१, DEF २२७२२.

55) A २२७२२.

56) All mss. omit danda.

57) W २२७. ONW. gives the short ā form wyāmoha from BY. 31.23, 33.1, R. 7.46, Sum. 142.4.

58-59) DEF om.

59) A २२७, DF २२७ (२२>२१>२२). Note the intermediate stage which is represented by A.

60) C २२७, G २२७.

61) E २२७.

62) ACG २२७ (CG २२७) २२७.

63) AB EF २२७, DG २२७ (with danda).

64) ABDEF २२७.

65) ADF २२७. So in BCEG (without the sandhi).

66) W २२७ (note २२ in all mss.).

67) We may conceive its Sanskrit original as: सामान्यं व्याप्तं विशेषेण which is again an anuṣṭubh quarter of nine syllables and follows the same order as 57. ; or सामान्यं विशेष व्याप्तं with eight syllables.

Cf. Anyayoga-Vyavaccheda-dvātrīṃśikā comm. of Hemacandra on Mallisena's Syādavādamañjarī verse 14 p. 88 (Bombay Sanskrit and Prakrit Series, 1933): तदेवमा-
बालगोपालं प्रतीतिप्रसिद्धेऽपि वस्तुनः सामान्यविशेषात्मकत्वे तदुभ-

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mūlya; and does not designate the highest reality as is usual later on in this work. In this passage semantically wisēsa should have been awisēsa, of which the initial a- may have been dropped.

78-78) B गिर्यन्त.

79) A गिर्यन्त, CG गिर्यन्त, D दार्यन्त.

80) F गिर्यन्त.

81) CG गिर्यन्त.

82) DF गिर्यन्त.

83) ABE दार्यन्त, CG दार्यन्त, D दार्यन्त, F दार्यन्त.

84) ABD दार्यन्त.

85) CG दार्यन्त दार्यन्त.

86) ACG दार्यन्त, F दार्यन्त.

87) CDFG दार्यन्त. Its original could have been some such amustubh hemistich as follows:

तेन च भ्रान्तज्ञानेन न सिद्धयति प्रयोजनम् ।
88) CG दार्यन्त.

स्वात्मपक्षी¹ संपुष्पाक्षु² १

अक्षय्येयमपद्यन्तु³ १

क्षुप्याक्षुप्याक्षुप्याक्षु⁴ १

स्वात्मपक्षी¹ संपुष्पाक्षु² १॥३॥

स्वात्मपक्षी १ अक्षुप्याक्षु संपुष्पाक्षु १॥३॥

17 අනුක්‍රමය 18 අනුක්‍රමය 19 අනුක්‍රමය 20 අනුක්‍රමය 21 අනුක්‍රමය 22 අනුක්‍රමය 23 අනුක්‍රමය 24 අනුක්‍රමය 25 අනුක්‍රමය 26 අනුක්‍රමය 27 අනුක්‍රමය 28 අනුක්‍රමය 29 අනුක්‍රමය 30 අනුක්‍රමය 31 අනුක්‍රමය

3) $ACG \begin{smallmatrix} \circ R \\ \circ R \end{smallmatrix}$, $BD \begin{smallmatrix} \circ R \\ \circ R \end{smallmatrix}$, $EF \begin{smallmatrix} \circ R \\ \circ R \end{smallmatrix}$. Cf. st. 2^c.

सर्वजगतामनादिस्त्वं जगन्मय .

Ahirkudhnya-samihitā^{33.5} of the Pañcarātra-Agama vol. 2 p. 310:

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તમિમં સંશયં દિવ્યિ સર્વજ્ઞોસિ યતઃ પ્રમો ।

- ૧) CG ંહા. Cf. st. 2^c.
- ૨) All mss. add danda.
- ૩) CG જોડોનો પાછળાજી, D જોડોનો, F જોડોનો.
- ૪) A ચરુણ, BCEG ૨^o, DF ચરુણ.
- ૫) BDEF જોડો, CG જોડો.
- ૬) All mss. add danda after જાણુસરુઝા.
- ૭) W ગમજા.
- ૮) CG હા, AED જોડોનો.
- ૯) ABDEF દાખાજી.
- ૧૦) A પાપલજો, DF પાપે.
- ૧૧) A ચુપુ.
- ૧૨) CEG ચરુણજી.
- ૧૩-૧૪) A બિજીજીજાજો, C જોડો, DF બિજીજીજા, E om. જોડો.
- ૧૫) A om.
- ૧૬) ABF ંહા, CG ચુપુ, E પાપુજો.
- ૧૭) AB om.
- ૧૮) CG બુદાજો.
- ૧૯) CDG જો.
- ૨૦) C બપજી પાલ, D ંહા, G બપજી પાલ.
- ૨૧-૨૪) ADF પેઘગર જુગી, G પેઘગર જોડો, પેઘગર જુગી.
- ૨૫) CG જો.
- ૨૬) CG જો.
- ૨૭) તુગીજાજા = Skt. lokaguru R., Bhp. (NW).
- ૨૮) CG દારગજો, E દાર.

29) B 3.

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30) A 100000, B 100000, CDFG 100.

31) CDG 10000, EF 10000.

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කැපුම් ලක්ෂි පිප්පකැපුම් & කැපුම්පැපකැපුම් කැපුම්පැපකැපුම්
 කැපුම්පැපකැපුම් & ලකෂ්මි ප්‍රභ කැපුම්පැපකැපුම් කැපුම් & කැපුම්
 පිප්පකැපුම් & කැපුම්පැපකැපුම් & කැපුම්පැපකැපුම් & ප්‍රභ
 පිප්පකැපුම් & ප්‍රභපිප්පකැපුම් කැපුම්පැපකැපුම් &

The modern Balinese work Adji Sanjaya p.3 (1947)
 (= Dutch trans. TBG. 84⁽¹⁹⁴⁷⁾ p.44) also starts with the explanation
 of cetana and acetana.

4) AB EF ප්‍ර°, CG ප්‍ර°.

5) ADF ශ්‍රීප්‍ර, B ශ්‍රීප්‍ර, CG කැපුම්පැප.

6) A පැපුම්පැපුම්, BF ශ්‍රීප්‍ර, CG පැපුම්පැපුම්, D පැපුම්-
 ශ්‍රීප්‍ර, E ශ්‍රීප්‍ර.

7) A කැපුම්පැපුම්, DF කැපුම්පැපුම්.

8) F om.

9) A om.

10) CDG ප්‍ර°. Cf. Śivasūtra-vārtika 1.15 p.5 on sūtra 1

(चैतन्यमात्रा): चैतन्यमात्मनो रूपं सिद्धं ज्ञानक्रियात्मकम्. "Brahman
 is referred to as being of the essence of knowledge
 in the Śrībhāṣya p.61." (Dasgupta vol. 3 p.175), and
 "Knowledge is the natural quality of the eternal
 self" (Dasgupta vol. 3 p.172).

11) ACG කැපුම් ප්‍රභ (CG කැපුම්).

12) ADE පැපුම්, CG පැපුම්පැපුම්.

13) ACDG කැපුම්, BEF කැපුම්පැපුම්. Cf. Gaṇapati-tattva p.91 : පැපුම්

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මා ඔප්පුපාගැනීම, ඔප්පාගැනීම (1) මා 1 දිනකට පමණක් කළ
කර්මයකි ; and Nawaruci p. 55 l. 5-6 : මීන ඔප්-
පත්‍රය 1 මීන ඔප්පාගැනීම 1 මීන ඔප්පාගැනීම 1 මීන පිටපත්
මීන පිටපත් 11

14) A B D පාලනයකි.

15) A පුද්ගලයා, DF පුද්ගලයා.

16) A C G පාලනයකි, D මත.

17) A පාලනය, D මත.

18) C G මත.

19) A E පුද්ගලයා, C D F G පුද්ගලයා.

20) A B D E මත, C G පාලනයකි, F මත. 21) A පාලනය, B D E F මත.

22) F මත.

23) A පාලනයකි, C G පාලනයකි, F පාලනයකි.

24) A පාලනය.

25) E මත.

26) A D F පාලනයකි (D F කි), C G add පාලනයකි. 27) C G add පාලනයකි.

28) A C G පාලනයකි, B පාලනයකි, F මත. 29) D පාලනයකි, F පාලනයකි.

30) C G පාලනයකි.

31) F adds පාලනයකි.

32) C G පාලනයකි, D පාලනයකි.

33) B C G පාලනයකි, D E පාලනයකි (see n. 32), F මත. (see n. 31). The

ms. B C D F G give Siwatmatattwa but elsewhere it is clearly Siwatattwa. In the Ganapatiattwa p. 139 the three categories are given

in the reverse order: Siwatattwa, sadasiwatattwa, paramasiwatattwa.

Siwatattwa also occurs in Goris p. 25. Īśvara-pratyabhijñā-vimarśinī also has Siwatattwa along with sadasiwatattwa and Īśvaratattwa (K. C. Pandey:

Abhinavagupta, An Historical and Philosophical Study, pp. 239, 241, 242).

Siwātman occurs in Ziesenis: Studien zur Geschichte des Sivaismus I, Bk. 9. deel 98 (1939) p. 96, and Siwātmatattwa in Adji Sankya

p.6 (= Dutch trans. TBG 84 p. 445) along with paramasiwatattwa and sadasiwatattwa. [7-10
34) AE w.

[පරමසිවත්ත]

¹අපුඤ්ඤානි² ඉත්තං³ 1
⁴අත්තං පඤ්ඤානි⁵ 1
⁶අත්තං⁷ ඉත්තං⁸ ඉත්තං⁹ 1
¹⁰අත්තං පඤ්ඤානි¹¹ 1

අපුඤ්ඤානි¹² 1
¹³අත්තං පඤ්ඤානි¹⁴ 1
¹⁵අත්තං පඤ්ඤානි¹⁶ 1
¹⁷අත්තං පඤ්ඤානි¹⁸ 1

¹⁹අත්තං පඤ්ඤානි²⁰ 1
²¹අත්තං පඤ්ඤානි²² 1
²³අත්තං පඤ්ඤානි²⁴ 1
²⁵අත්තං පඤ්ඤානි²⁶ 1

²⁷අත්තං පඤ්ඤානි²⁸ 1
²⁹අත්තං පඤ්ඤානි³⁰ 1
³¹අත්තං පඤ්ඤානි³² 1
³³අත්තං පඤ්ඤානි³⁴ 1

परसर्वात्मकं शुद्धमनायं कारणं ध्रुवम् ।

अप्रमेयमनिर्देश्यमनौपम्यमनामयम् ॥

निराभासं परं शान्तं सर्वावयववर्जितम् ।

व्यापकं सर्वतोभद्रं सर्वइयादिगुणैर्युतम् ॥

विज्ञानघनसंश्रुतिं स्वानन्दानन्दनन्दितम् ।

निरानन्दं निर्विकल्पं निराचारं निरक्षरम् ॥

अद्वैतं कल्पनाहीनं चिद्धनं चिन्मलापहम् ।

चिदचिद्व्यापकं ज्ञेयं नित्योदितमनुत्तमम् ॥

निर्विकारं परं नित्यं निर्मलं निरुपप्लवम् ।

सर्वोपमानरहितं सर्वभावविवर्जितम् ॥

सर्वरूपकलातीतमचलं शाश्वतं विभुम् ।

सर्वगं सर्वभावस्थं सर्वभूतेषु संस्थितम् ॥

हृदिस्थं सर्वभूतानां पेरकं सर्ववस्तुषु ।

न तेन रहितं किञ्चिदृश्यते सुखन्दिते ॥

तस्मात्सर्वगतं विश्वं स एव परमेश्वरः ।

सर्वज्ञो नित्यतृप्तश्च तस्य बोधो ह्यनादिमान् ॥

स्वतन्त्रोऽलुप्तशक्तिश्चानन्तशक्तिर्महेश्वरः ।

तस्य चेच्छा महेशस्व न विकल्प्या कथञ्चन ॥

अमेयत्वादनादित्वात्कथं केनोपलभ्यते ।

कार्यतो ह्यनुमानेन वस्तुतः परिभाव्यते ॥

The epithets corresponding to our text have been underlined.

The treatment of paramasiwatattha in J.C.

2) cf. *Netratantia* 22.7 vol. 2 p. 305:

किन्तु देवः परः शान्तौ ह्यप्रमेयगुणान्वितः ।

शिवः सर्वभूतहितः शुद्धो भावग्राहो ह्यनुत्तमः ॥

Also cf. Svacchandatantra 10.674 (Kashmir Series of Texts and Studies no.53) vol. 5^B p.281 : अपुमेयं ततो ज्ञेयं शिवतत्त्वं वरानने ; and 10.702 p.295 :

एतेषां परतो देवि व्यापकं परमं पदम् ।

अप्रमेयमसंख्येयमगम्यं सर्ववादिनाम् ॥

3) A အိမ်ရှင်ကလျှံ , B အိမ်ရှင်ကလျှံ , C အိမ်ရှင်ကလျှံ .

4) $\triangle ACG$ \cong $\triangle ECH$, $\angle B$ \cong $\angle D$, $\angle DEF$ \cong $\angle BAC$.

In Svachchanda Tantra 1.1 vol. 1 p. 2 we have vigatāmaya
for anāmaya : कलासशिरवरासीनं मैरवं विगतामयम् ।

5) A C D F G without anusvāra, BE २५५५ (E २५५५).

6) ACG သံသရာ , B သံသရာ , DF သံသရာ , E သံသရာ . In the mss. the reading has become

very corrupt here, while is st. 9 four mss.
have a recognizable sarwagain, which is

further clear from its explanation (व्यापकत्वाच्च सर्वगतम्). The epithet sarvagata is an identical

context occurs in Netratanttra 21.27 vol. 2 p-261

(quoted in n.1) and Mahānayaṣṭakā 1.4 comm. p.9:

7-10]

योऽसौ परापरः शान्तः शिवः सर्वगतो महान् ।

अप्रमेयो ह्यनन्तश्च व्यापी सर्वेश्वरेश्वरः ॥

In the OS comm. this epithet is quoted as saruwagata without any true variant. It firmly establishes the reading saruwagata.

Saruwaga also occurs in Netratantira 21-25 p. 160 : सर्वगं सर्वभावस्थं सर्वभूतेषु संस्थितम् , and Viṣṇu-sahasranāma (Madras 1954) p. 71 .

7) CG मीच्छुः ।

8) A शुचिं चाश्नुयाम् , B शुचिं चाश्नुयाम् , CG शुचिं
अश्नुयाम् , DEF शुचिं (EF चिं) अश्नुयाम् . Cf. Pañcā-
yatana-pūjā (Madras 1944) p. 17 :

नित्यं च शाश्वतं शुद्धं च्युक्मक्षरमव्ययम् ।

सर्वव्यापिनमीशानं सद्गं त्रै विश्वरूपिणम् ॥

Śivara as a neuter form stands for Śivaratattva, which occurs in Śivara-pratyabhijñā-vimarsinī (K.C. Pandey : Abhinavagupta, An Historical and Philosophical Study, p. 242) besides śivatattva and sadāśiva and hence corresponds to parama-śivatattva. This interpretation is supported by st. 10 which ends by saying that the foregoing is a description of the śivatattva (शिवतत्त्वमिदमुक्तम्).

Another possibility is that the neuter is

used in an abstract sense as the highest ^[7-10] abstract reality is being spoken of. Cf. the use of neuter in Netratantira 21. 20-26 (quoted in n.1).

9) A ལྟུང། , B ལྟུང་ལྟུང་ལྟུང། , CG ལྟུང་ལྟུང་ལྟུང་ལྟུང། , DEF ལྟུང་.

10) A ལྟུང་ལྟུང་ལྟུང་ལྟུང་ལྟུང་ , CG ལྟུང་ལྟུང་ལྟུང་ལྟུང་. In OT. lontars, after every quarter of a Sanskrit stanza there is a danda and the final anusvāra is sometimes represented by ཨ (ulu mica) and sometimes by ས. In this sloka in quarter b and d the final anusvāra is written as ཨ in most mss. It seems to be a significant orthographic peculiarity reflecting the Indian treatment. In India the sloka is punctuated at quarters b and d with single and double dandas respectively and hence the anusvāra is written as ཨ at the end of b and d while at the end of a and c it is written with an anusvāra. The same treatment seems to appear in the OT. lontars which have ཨ in a, c and ཨ in b, d, where the danda at the end of a and c is more of a 'division-wedge' separating two quarters rather than a punctuation-mark.

7-10]

11) A अज्ञापयि चलायुत्थि , BDEF अज्ञापयि आम् ,
CG अज्ञापयि चलायुत्थि . Cf. Netratantia 21.24 p. 260:

सर्वोपमानरहितं सर्वभावविवर्जितम् । The word anādiśyam is new to MW.

12) A पुष्पपञ्चमद्य , BDEF पुष्प , CG om.

13) ACG अज्ञापयि (CG) , B अज्ञापयि ,
DEF अज्ञापयि . ACG already show a true
variant: anupalabdhatwāt.

14) ACG पुष्पपञ्चमद्य (CG) , BDE पञ्चमद्य ,
F पुष्पपञ्चमद्य . Cf. Jarma-Marana-
Vicāra p. 2 (Kashmir Series of Texts and Studies no. 19):
व्यापको हि शिवः .

15-15) ACG अज्ञापयि , BDEF अज्ञापयि .

The reading can also be शून्याकारेण नित्यत्वम् . Cf. Netra-
tantra 21.24 p. 260: निर्विकारं परं नित्यम् .

16-16) A अज्ञापयि , BDE अज्ञापयि (D),
E) अज्ञापयि , CG अज्ञापयि , F अज्ञापयि .

The mss. are very corrupt . We
have emended them to अचलत्वाच्च on the basis of a
similar passage in the Netratantia 21.25 p. 260:

सर्ववपकलातीतमचलं शाश्वतं विभुम् . Here acala and
śāśvata correspond to our acala and dhruva ,
and thus we have the same idea expressed
in almost identical terms.

17-17) ACG °પાપગેપૃષ્ઠાજ્યજી, DF અપુષ્પાદાગેપૃષ્ઠા(Fય્ય) જ્યજી, E અપુષ્.

18) A ગરુગ°, BEF ગરુદા°, CG ગરુદાગ્રાપ, D ગરુદાગ્રાપદી. Cf. santa as an adjective of siva in Gorakṣanātha's Siddha-siddhānta-paddhati 6.40 p.35:

शुद्धं शान्तं निराकारं परानन्दं सदोदितम् ।

तं शिवं यो विजानाति शुद्धबुद्धेशो भवेत्तु सः ॥

19) CG ખાજ્યાપ, D ખાગ્યાપ, F ખાગ્યાપ.

20) A ગ્.

21) ABDEF °જાદાજી, CG °જાદાગ્રાજાદાજી.

22) AF °જ્ય, BD °જ્ય, CG °જા, E રાપજ્ય.

23) A પગેપૃષ્ઠા, B °પૃષ્ઠા, CG °પૃષ્ઠા, D °પૃષ્ઠા, E °પૃષ્ઠા. Cf. सर्वभूतेषु संस्थितम् in Netratantara 21.25p260.

24) CG આ°

25) ACDE ખાખાપાપાપા, BDF ખાખાપા(Dપા)પાપાપા.

26) F ગી.

27-28) A ખાખાપાપાપાપાપા, B અખાખાપાપાપા, CG પા°, D અખાખા°, E અખા°.

28) A °પૃ, B °પૃ, CDEFG without anusvara.

29-29) A °પૃપૃપાપાપા, B °પૃપૃ, CG °પૃપૃપા, D ગીપાપા, E °પૃપૃ, F °પૃ પા. All mss. om પા.

7-10]

30) ABE ०२००°, CGDF ६१(CG ६१) ०२०१°. The epithets of the śloka are quoted in the OS. comm. sometimes with the neuter termination and sometimes without it. In aprameya, sūkṣma, sarvawagata and nitya the majority of mss. give the non-anusvāra form. The first three clearly form an integral part of an OS. sentence, and the fourth nitya is a possibility. On the other hand, in avirodśya, anaupamyā, anāmaya, dhruva and avyaya mss. give the anusvāra form and add a daṇḍa after them which specifies them as words apart from the sentence and in need of explanation; in contradistinction to the former where there is no daṇḍa.

31) ABCDEFG °w , F 4E1w.

32) A ചെറിയ കുട്ടി.

33-33) BDEF \sim ABC, ACB \sim CBA.

34) A ઘાસાળી, CEG ડ્રાઇ (E) ઘાસાળી.

35) ADF 21647.

26) ABCD သို့မဟုတ် (A) ၁၈၀°, E ၁၈၀°, F ၁၈၀°.

37) A B C D F G γ .

38) A ସ୍ୱାସ୍ଥ୍ୟ .

39) ABF කාලය.

[7-10

40) CQ ප්‍රශ්න.

41-41) A ඉ, B ඉප්‍රාප්ත, DEF ඉප්‍රාප්ත.

42) AE වැන, BF වැන, CQ වැන, D වැන.

43) AD වැන, CQ වැන.

44-44) ABCEQ ඉප්‍රාප්ත, D ඉප්‍රාප්ත.

45) CQ ඉප්‍රාප්ත.

46) AF වැන, BE වැන, D වැන.

47) AEF වැන, BCG වැන(BG)කාලය D වැන.

48) CQ වැන, DE වැන.

49-49) A වැන, CQ වැන, DF වැන.

50) W ප්‍රශ්න.

51) ADF වැන.

52-52) CQ වැන, A වැන.

53-53) ABDEF වැන, CQ වැන.

54) ACDQ වැන, B වැන.

55) D වැන.

56) ACQ වැන, D වැන.

57) A වැන.

58) CQ වැන, D වැන.

59) CQ වැන.

11-13]
[සද්ධා සිංහලය]

¹සප්තපාඨ² සිංහ³ ස්වර්⁴ 1
⁵සද්ධාසිංහ⁶ සද්ධාසිංහ⁷ 1
 සප්ත⁸ සප්ත⁹ ප්‍රාථ¹⁰ 1
 සිංහ¹¹ ප්‍රාථ¹² 11 12 13

සද්ධාසිංහ¹⁴ සද්ධාසිංහ¹⁵ 1
 සද්ධාසිංහ¹⁶ සද්ධාසිංහ¹⁷ 1
 සද්ධාසිංහ¹⁸ සද්ධාසිංහ¹⁹ 1
 සද්ධාසිංහ²⁰ සද්ධාසිංහ²¹ 11 12 13

¹⁴සද්ධාසිංහ¹⁵ සද්ධාසිංහ¹⁶ 1
¹⁷සද්ධාසිංහ¹⁸ සද්ධාසිංහ¹⁹ 1
 සද්ධාසිංහ²⁰ සද්ධාසිංහ²¹ 1
 සද්ධාසිංහ²² සද්ධාසිංහ²³ 11 12 13

සප්තපාඨ²³ ²⁴ සද්ධා සද්ධාසිංහ²⁵ සිං 1 සද්ධා
 සද්ධාසිංහ²⁶ සද්ධාසිංහ²⁷ 1 සද්ධාසිංහ²⁸ සද්ධාසිංහ²⁹ 1
 සද්ධාසිංහ³⁰ සද්ධාසිංහ³¹ 1 සද්ධාසිංහ³² සද්ධාසිංහ³³ 1
 සද්ධාසිංහ³⁴ සද්ධාසිංහ³⁵ 1 සද්ධාසිංහ³⁶ සද්ධාසිංහ³⁷ 1
 සද්ධාසිංහ³⁸ සද්ධාසිංහ³⁹ 1 සද්ධාසිංහ⁴⁰ සද්ධාසිංහ⁴¹ 1

සද්ධාසිංහ⁴² සද්ධාසිංහ⁴³ 11 12 13

1 A general description of sadāsīwatattwa is found in the

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puṅgava , Bal. gowa = guwa for skt. guhā , Min. sam-
porono for skt. samipūrṇa (Prof. Gonda: Sanskrit in
Indonesia p. 241)

Sylvain Lévi, in his Sanskrit Texts from Bali,
introd. pp. xix, xx says: "But I could not succeed in
tracing a Sanskrit Indian text of the Sandhyā worship
combining Sūrya and Śiva, as does our text, in
one deity, Parama-Ādityas'iva or parama-Śivāditya" ...
... "I have looked all through the Indices of the
Epigraphia Indica for kings, officers or ordinary men
called after the name of the god Ādityas'iva or
Śivāditya; I have found only one Śivasūrya Kavi
mentioned in an inscription (Ep. Ind. xix, 94) of king
Venkatapati of the Carnatic dated 1535 Śaka (1613 A.D.). No
name of that kind occurs, as far as I know in
the epigraphy of Cambodia and Champa, where names
such as Somas'iva and Śivasoma are found". It is
strange that the aṣṭamūrtis of Śiva should have
escaped Sylvain Lévi's attention, where Śiva is
extolled as Sūryamūrti. In the Devapūjā-nirṇaya
section of the Ahnikā-prakaraṇa (chapter) of the Śukla-
yajur-śākhya-karmakāṇḍa-pradīpa p. 181 the adoration
of the eight mūrtis runs: ॐ शर्वाय क्षितिमूर्तये नमः । ॐ

प्रवाय जलमूर्तये नमः । ॐ रुद्राय अग्निमूर्तये नमः । ॐ उग्राय वायुमूर्तये
नमः । ॐ भीमाय आकाशमूर्तये नमः । ॐ पशुपतये यजमानमूर्तये नमः ।
ॐ महादेवाय सोममूर्तये नमः । ॐ इशानाय सूर्यमूर्तये नमः । मूर्तयोऽष्टौ
शिवस्यैतः पूर्वदिक्क्रमयोगतः ॥

Hiranyakesīya-brahmakarma-samuccaya in its
section 27 entitled Pārthiva-linga-pūjā p. 25 gives the eight
directions in which the eight mūrtis are to be worshipped.

ॐ शर्वाय क्षितिमूर्तये नम इति लिङ्गस्य पूर्वदिग्भागे वेद्याम् । ॐ भवाय
जलमूर्तये नम इतीशान्याम् । ॐ रुद्राय तेजोमूर्तये नम इत्युत्तरस्याम् । ॐ
उग्राय वायुमूर्तये नम इति वायव्याम् । ॐ भीमाय आकाशमूर्तये नम
इति पश्चिमायां । ॐ पशुपतये यजमानमूर्तये नम इति नैऋत्याम् ।
ॐ महादेवाय सोममूर्तये नम इति दक्षिणस्याम् । ॐ इशानाय
सूर्यमूर्तये नम इत्याग्नेय्याम् । इत्यष्टारु दिक्षु वेद्यामष्टमूर्तिपूजां कृत्वा ॥

In the Śiva-sahasranāma-stotra st. 105 (Bṛhat-stotra
raṭnākara p. 171) aryamā , savitā , raviḥ (all synonyms of
the Sun) are given as the other names of Śiva :

उभावस्सर्वगो वायुरर्यमा सविता शिवः ।

The identity of the Rudra (= Śiva) with Sūrya is
alluded to in the Hiranya-keśīya-brahmakarma-
samuccaya , section 40 (Śivātherva śīrṣa) p. 43 : यो वै

रुद्रः स भगवान् यच्च सूर्यस्तस्मै वै नमो नमः ।

In the Dakṣiṇāmūrti-stotra 8. 19 p. 163 the Supreme
Being (= Dakṣiṇāmūrti = Śiva) is compared to the Sun :

भानुवत्पुरुषः परः .

For Śiva as Sūrya see also Saurapurāṇa and
W. Jahn; Das Saurapurāṇam, Strassburg 1908.

Also cf. the Balinese Weda-parikrama, 127 (Sylvain Lévi's Sanskrit Texts from Bali p. 29): ॐ ॐ परमशिवसूर्याय
नमः । ॐ ॐ सदाशिवसूर्याय नमः । ॐ ॐ सदासुद्रसूर्याय नमः । ॐ ॐ
महादेवसूर्याय नमः । ॐ मं ईश्वरसूर्याय नमः । ॐ उं विष्णुसूर्याय
नमः । ॐ ॐ ब्रह्मसूर्याय नमः ।

The Sadāsiva is the saguna form of the cetana-
tattva and intimately connected with Sūrya. This relation-
ship is evident in the Trisikhibrāhmanopaniṣad, Mantrabhāṣya,
st. 153^{ab}, 155^d (in The Yoga Upaniṣads p. 148) in the Saguna-
dhyāna where we have: सूर्यकोटि सृतिपरं नित्योदितमपोक्षजम्
and सूर्यकोटि समप्रभम्.

s) ABDE पञ्चमस्य, CG पञ्चमस्य. The reading of CG cetanatva is a later effort at simplification. caitta is an adjectival form of citta recorded in PW. 1058 from "A Lecture on the Vedānta-sāra" (Allahabad 1856) No. 74 Colebr. Misc. Ess. I, 392; and MW. further adds the scholia on Bādarāyaṇa's Brahma-sūtra 2.2.18 and Prabodha-candrodaya. Thus the whole quarter means the "Sadāśiva form of the caitta (i.e. cetana) tattva"; refer to st. 6 पञ्चमस्य २६ पञ्चमस्य

न्युक्त] १. अक्षरान्तपञ्चम १. अक्षरान्तपञ्चम १. अक्षरान्तपञ्चम १.
 ४) A°यं, C° अक्षरान्तपञ्चम, E अक्षरान्तपञ्चम.

५) BCEFG °या (without visarga), D अक्षरान्तपञ्चम.

६) ABDF °य्य, CEG चरन्तुय्य. Cf. Svachchandatanttra comm.
 on. 1.69 vol.1 p.58: सगुणः सकलो हेयो निर्गुणः निष्कलः शिवः. Also
 see n.4.

७) ACG पयैर्, BDF पुयैर्, E°यैर्. In the Svachchanda-
 tantra 11.19 vol. 5 p. 1 vyāpti is given as the differentiat-
 ing characteristic of sadāśiva: व्यापी चैव सदाशिवः. In the
 Yājñikyupaniṣad-vivaraṇa of Taittirīyopaniṣad (Adyar 1949)
 1.82-83^{ab} p. 12 the naśvara is described as vyāpti
 and ota as well as as prōta which qualities
 are also referred to in our text st. 14 under the description
 of the vibhūṣakti of sadāśiva:

स्वमद्रयतत्त्वात्मा स व्यापी सन्महेश्वरः।

दीर्घतन्तुवद्वैतः स्यात्प्रजासु सकलास्वपि ॥

प्रोतस्तिर्यक्तन्तुवच्च सर्वत्रैवावीतष्यते ।

10) ACG °पय्युपय्युपय्युपय्यु, BD °य्युपय्यु, EF अ(Fय)पय्यु-
 पय्यु. The comm. on Tantravāloka 1.103 vol. 1 p. 146 reads:

अविहतगतिः स यस्माद्देवस्तस्मात्सदाशिवो गीतः. The use of
 √गम् in अविहतगतिः is parallel to √चर् in our
 प्रचर्यते. He is unhindered or unimpeded (अविहतगतिः)
 because of his being formless (arūpa). Thus the above

स्वेच्छाशक्त्युद्गीर्णं जगदात्मतया समाच्छाद्य ।

निवसन्त एव निखिलानुग्रहनिस्तः सदाशिवोऽभिहतः ॥

where निखिलानुग्रहनिस्तः verbally corresponds to our तत्तस्या-
नुग्रहपरः. In the Tantrāloka 16. 56^{ed}-57^{ed} vol. 9 p. 2 we have:

एकोपायेन देवेशो विश्वानुग्रहणात्मकः ॥

योगेनैवानुगृह्णाति किं किं यन्न चरान्तरम् ।

Quarter 57^b suggests the possibility of reading : तत्तस्य
नानुग्रहपरः in our text, but that gives an extra
syllable which can be avoided only by omitting tat,
which will be too radical an emendation. "tattasya
seems to be a case of a compound arisen from an
āmredita. Cf. Ram. 3.10.5 kālakāleṣu = kāle kāle, MBh.
13.47.59 pūrvapūrvā = pūrvā pūrvā." (Prof. Gonda).

In Svacchandatantra 1.3 vol. 1 p. 2 (also quoted in the
comm. on Tantrāloka 1.1 vol. 1 p. 7) the powers of creation,
destruction and anugraha appear side by side like our
śloka:

सृष्टिर्लोकप्रकर्तारं विलयस्थितिकारकम् ।

अनुग्रहकरं देवं प्रगतीतिविनाशनम् ॥

So also in the Śiva-sūtra-vārtika comm. on sūtra 3.29
p. 70 : एवं सृष्टिस्थितिवंशरक्षानुग्रहकृद्भिः ।

The co-occurrence of omniscience, omnipotence
and anugraha in b and d of our text is paralleled

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by the Svacchandantia 12.1128 vol. 5^B p. 411 : सर्वज्ञः सर्वकर्ता च

निग्रहानुग्रेह रतः .

14) C व्यग्रमयप्रसादम् , G व्यग्रमयप्रसादम् . The sadaśiva has been said to be Surya in st. 11^a whence the present epithet virocana-karah has been assigned to him. It is evident in the Viṣṇu-sahasranāma-stotra p. 162 where Surya is immediately preceded by virocana : रविविलोचनः सूर्यः सविता रविलोचनः .

15) ABDEF °ख्ये , CG °ख्ये .

16) A रघुपुत्रम् , BCDEF G °ख्ये .

17-19) A °ख्ये ख्ये , BE °ख्ये ख्ये , CG °ख्ये ख्ये , DF °ख्ये ख्ये -

(F °ख्ये ख्ये) . The Viṣṇu-sahasranāma-stotra st. 169 p. 95 gives all the three epithets in the same sequence : सर्वज्ञः सर्वकर्ता च व्यापकः परमेश्वरः . So also Stava-cintāmaṇi st. 31 p. 39 : सर्वज्ञः सर्वकृत्सर्वमसीति ज्ञानशालिनाम् where सर्वमसीति is equal to vibhakti . Most of the other works contain only the first two :

तदस्याकृत्रिमो धर्मो ज्ञातृकर्तृत्वलक्षणः ।

यतस्तदीप्सितं सर्वं जानाति च करोति च ॥

Spandakārikā 1.10 p. 41 , also quoted in the comm. on

Spandasandoha p. 7.

ज्ञातृत्वमपि कर्तृत्वं स्वातन्त्र्यं तस्य केवलम् ।

Dakṣiṇāmūrti-stotra comm. (2), st. 50 (quoted in

K.C. Pandey : Abhinavagupta, An Historical and Philosophi- [11-13
cal Study p. 89).

कर्तरि ज्ञातरे स्वात्मन्यादिसिद्धे महेश्वरे ।

Śivara-pratyabhijñā-vimarśinī l. 29 (quoted in ibid).

जगत्कृतुमर्कतुं वा चान्यथा कर्तुमीशते ।

यः स ईश्वर इत्युक्तः सर्वज्ञत्वादभिर्गुणैः ॥

Sarasvatīrahasyaopaniṣad st. 51.

18-18) ABDEF अरसगण्णर २ लुखर, CG अरसगण्णर २ लुखर.

19-19) ABDE राधरा(र रा)र २ राधरा(र रा)र, CG राधरा
२ राधरा राधरा. Cf. Tantrāloka 6.43 vol. 4 p. 39: बुद्धिमाता
सदाशिवः. In our daily worship we have the famous
stanza:

त्वमेव माता च पिता त्वमेव त्वमेव बन्धुश्च सरवा त्वमेव ।

त्वमेव विद्या द्रविणं त्वमेव त्वमेव सर्वं मम देवदेव ॥

20) गण्णर, CG °२१°.

21) A गण्णर, BDEF °गुर(गुर)राधरा, CG गुरराधरा.

Cf. Mrgendratantva 1.13.169 p. 339: सर्वदुरवप्रशमनं ययास्य कुरुते हः
and the Weda-parikrama 100 (Sylvain Lévi's Sanskrit
Texts from Bati p. 23):

ॐ पुणम्या भास्करं देवं सर्वकलेशविनाशनम् ।

पुणम्यादित्यशिवायि भुक्तिमुक्तिवरपदम् ॥

22) ACG राधरा, BE रा(र रा)र, DF राधरा(F रा). The
quarter of "may be a contamination: janmani-janmani and

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yathājanma 'according to earthly existence' > yathā janmani-janmani" (Prof. Gonda). The reading can also be: सदा जन्मनि जन्मनि.

23) ACG २२५॥५१२ , BDEF २२२ ५१५१२.

24) ACFG om.

25) B °२२° , CG °२०° , DE २२०°.

26) ADF २२(२५)२२२२(F २०) , CG °२२२२ . The usual meaning of padmāsana in OT. works (e.g. Korawādrama pp. 34, 70, 72 and Nawaruci p. 42) is the common yogic āsana described in Ahirkudhnyasamhitā 31.34 vol. 2 p. 294 , Darśanopaniṣad 3.4 (in The Yoga Upaniṣads p. 159), etc. But in the present context it means the 'lotus-seat', which in the Balinese tradition is the seat of the Supreme God , surrounded by Bhatāra Wiṣṇu (N.), Īśwara (E), Bhatāra Brahmā (S), etc. (Prof. Gonda: Sanskrit in Indonesia p. 135).

27) CG ३०५१२०२ , DF °१२०२०२ .

28) AF २०२२२२२२(F २०) , CG २२२२२२२२ .

29) F om.

30) A °२०° , CG २२२२° . In the vedic language vibhū (with long ū) also occurs. MW. does not give the compound vibhūśakti , though vibhūtra is quoted from the Upaniṣads , Sarvadarśana-saṅgraha etc. in the sense

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 12 ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰

සමාජිකයාණන්⁷⁰ ගායන⁸⁰ 1

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ඉ මේ කවි⁸¹ සමාජිකයාණන්⁸² සාමාජිකයාණන්⁸³
ගායන⁸⁴ 1 ගීත⁸⁵ 2 සි ප්‍ර⁸⁶ අසුපිණ්ණයක⁸⁷ 1 අසු⁸⁸ 1
සුදාස⁸⁹ 1 සිපයා⁹⁰ 1 සොගු⁹¹ 1 සොගු⁹² 1 ප්‍රිය⁹³ 1
ලියා⁹⁴ 1 සිපයා⁹⁵ 1 2 සි ප්‍ර⁹⁶ අසු⁹⁷ 2 සි සිපයා⁹⁸
කතා⁹⁹ 1 ගුණපතා¹⁰⁰ 2 සි¹⁰¹ 2 සුපත පතා¹⁰² 1
103 අපි¹⁰⁴ 2 සිපයා¹⁰⁵ 2 ප්‍රාසා¹⁰⁶ 2 ප්‍රාසා¹⁰⁷ 2 ප්‍රාසා¹⁰⁸ 2
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120 සුදාස¹²¹ 2 සොගු¹²² 2 ලියා¹²³ 2 ප්‍රිය¹²⁴ 2
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130 සිපයා¹³¹ 2 ගායන¹³² 2 සිපයා¹³³ 2 සුදාස¹³⁴ 2
පිණ්ණයක¹³⁵ 2 සි¹³⁶ 2 සුදාස¹³⁷ 2
138 සිපයා¹³⁹ 2 සොගු¹⁴⁰ 2 සොගු¹⁴¹ 2
142 සොගු¹⁴³ 2 ප්‍රිය¹⁴⁴ 2 ප්‍රිය¹⁴⁵ 2
146 සුදාස¹⁴⁷ 2 සොගු¹⁴⁸ 2 ලියා¹⁴⁹ 2 ප්‍රිය¹⁵⁰ 2
151 සිපයා¹⁵² 2 සුදාස¹⁵³ 2 සොගු¹⁵⁴ 2 ප්‍රිය¹⁵⁵ 2
156 සිපයා¹⁵⁷ 2 සොගු¹⁵⁸ 2 ප්‍රිය¹⁵⁹ 2
160 සුදාස¹⁶¹ 2 සොගු¹⁶² 2 ලියා¹⁶³ 2 ප්‍රිය¹⁶⁴ 2
165 සිපයා¹⁶⁶ 2 සොගු¹⁶⁷ 2 ප්‍රිය¹⁶⁸ 2
169 සුදාස¹⁷⁰ 2 සොගු¹⁷¹ 2 ලියා¹⁷² 2 ප්‍රිය¹⁷³ 2
174 සිපයා¹⁷⁵ 2 සොගු¹⁷⁶ 2 ප්‍රිය¹⁷⁷ 2
178 සුදාස¹⁷⁹ 2 සොගු¹⁸⁰ 2 ලියා¹⁸¹ 2 ප්‍රිය¹⁸² 2
183 සිපයා¹⁸⁴ 2 සොගු¹⁸⁵ 2 ප්‍රිය¹⁸⁶ 2
187 සුදාස¹⁸⁸ 2 සොගු¹⁸⁹ 2 ලියා¹⁹⁰ 2 ප්‍රිය¹⁹¹ 2
192 සිපයා¹⁹³ 2 සොගු¹⁹⁴ 2 ප්‍රිය¹⁹⁵ 2
196 සුදාස¹⁹⁷ 2 සොගු¹⁹⁸ 2 ලියා¹⁹⁹ 2 ප්‍රිය²⁰⁰ 2

¹⁴¹ 14] 140 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000

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5) ABCDEF પ્રુપ્ત હોય(છે).

6-6) G om.

7) ABDEF પ્રુપ્ત , C પ્રુપ્ત.

8) ABC પ્રુપ્ત ૫(૬૫)૫ , DEF પ્રુપ્ત ૫(૬૫)૫.

9) A અગ્રહાય , BDEF અગ્રહ (DF ૫) ૫ , C અગ્રહાય.

10) ABE અગ્રહ , DF અગ્રહ.

11) ABCDF અગ્રહ (BC ૫) ૫ , E અગ્રહ.

12) G °.

13-13) ACG ઈતરૂણ , F ઈતરૂણ.

14) A અગ્રહ , F અગ્રહ.

15) A ઈતરૂણ , CG અગ્રહ , F અગ્રહ.

16) A om. danda. All the mss. give the danda but A does not, perhaps to justify and clarify the re-occurrence of this sentence, which is the protasis of the ndatan katon (the apodosis).

17) E અગ્રહ.

18-18) A અગ્રહ , BE અગ્રહ , CG અગ્રહ , D અગ્રહ. In all the Sanskrit works eta is the expression, never ita:

अस्मिन्निदं सर्वमोतप्रोतम् (Vatukopanisad, in Unpublished upanisads Adyar 1933, p. 317); and ओतः प्रोतश्च विभुः पुज्य (Yājñikyupanisad-vivarana of Taittirīyopanisad p. 11). Note the co-occurrence of eta and prota with vibhu.

19) ABCDEG પ્રુપ્ત , F પ્રુપ્ત. Cf. Mantrikopanisad

(in The Sāmānya Vedānta Upaniṣads p. 231): यस्मिन् सर्वमिदं श्रेतं ब्रह्म

स्थावरजङ्गमम् .

20) BDF om.

21) A चण्ण्ययुज्युज्ज् , BDE °युज्युज्ज् (उज्ज्) , C °युज्युज् ,
G चण्ण्ययुज् . The smile occurs in Nārada-parivrajakopaniṣad

(in The Minor Upaniṣads p. 152): येन सर्वमिदं श्रेतं सूत्रे मणिगणा इव .

Also see Brahmapaniṣad 2.3. It is interesting to note the v.l.

proktain for protain in the two mss. of the Nārada-pari-
vrajakopaniṣad.

In all cases in the wrh. protā is spelt as
prekta; so also in our ms. of Tattvayānā.

22) ACG चण्ण्ययुज् , D चण्.

23) F °युज्युज् .

24) F om.

25) CG च.

26) गूज्ज्गूज्ज् , BCDEFG गू (DF गू)ज्ज्गूज्ज् . Cf. Tattvayānā

leaf 5: कारणं यद्वर्तमानं कुरुते पञ्चमं भागं , गूज्ज्-

गूज्ज् (ms. गूज्ज्गूज्ज्) , गूज्ज् लभते यद्वर्तमानं कुरुते

यद्वर्तमानं कुरुते यद्वर्तमानं कुरुते यद्वर्तमानं कुरुते

यद्वर्तमानं कुरुते यद्वर्तमानं कुरुते यद्वर्तमानं कुरुते

यद्वर्तमानं कुरुते यद्वर्तमानं कुरुते यद्वर्तमानं कुरुते

यद्वर्तमानं कुरुते यद्वर्तमानं कुरुते यद्वर्तमानं कुरुते

यद्वर्तमानं कुरुते यद्वर्तमानं कुरुते यद्वर्तमानं कुरुते

38) C G ગી.

39) ACEG મોમ , D કોમકી.

40) ACEG °જી° , BG °જી , DF ઘજીજી . In the important Pañcaratna work Paṇḍikarasaṁhita 27.52 p. 113 we have this word: मन्त्रात्मजं हरिम् ; and its synonym mantramūrti (ibid. 4.200 p. 18); and mantravarā (ibid. 20.102 p. 92), also see R. C. Bhandarkar: Vaisṇavism Śaivism and Minor Religious Systems (in Collected Works of Sir R. C. Bhandarkar vol. 4 Poona 1929, p. 178).

41-41) CG om.

42) A om.

43) A °જી° , C D F G ગી.

44) A જુગમજી , B C D F G જુગમજી , E જી°.

45-45) ACEG ઘજીજી , B D F ઘજીજી.

46) B ઘજીજી.

47) C D F G °જી°.

48) W ભમી°.

49-49) B D જુગમજી.

50) ઘજીજી° , C E G °જી° , D ઘજીજી° , F ઘજીજીજી.

51-51) W ઘજીજીજી . The dative is due to the influence of its use with નમઃ in the worship.

Sadāśiva is possessed of a body unlike ourselves, but one made up of powers and mantras corresponding

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to the different parts of the human body: परमेश्वरस्य हि मल-
कर्मदिजालसंभवेन प्राकृतं शरीरं न भवति । किन्तु शाक्तम् । शक्तिरूपै-
रीशानादिभिः पञ्चभिर्मन्त्रैर्मस्तकादिकल्पनायामीशानमस्तकः , तत्पुरुष-
वक्त्रोऽक्षोरहदयो , वामदेवगुह्यः , सद्योजातपाद ईश्वर इति प्रसिद्ध्या
यथाक्रमानुगृहीतरोमावदानलक्षणस्थिति लक्षणोद्भवलक्षणकृत्यपञ्चकारणं स्वेच्छा-
निर्मितं तच्छरीरं न चास्मच्छरीरसदृशम् ।

तद्वपुः पञ्चभिर्मन्त्रैः पञ्चकृत्येपयोगिभिः ।

ईशतत्पुरुषव्यखोरवामाद्यैर्मस्तकादिभ्यः ॥

Sarvadarśana-saṁgraha, ch. Śaivadarśana p.67.

He is endowed with a body to facilitate worship
and meditation by the devotees: निराकारे च्यानपूजायसंभवेन
अस्तानुग्रहकरणाय तत्तदाकारग्रहणाविरोधात् । तदुक्तं श्रीमत्पौष्करे —
साध्यकस्य तु रक्षार्थं तस्य रूपमिदं स्मृतम् । अन्यत्रापि-आत्म-
वांस्त्वं नियमादुपास्यो न वस्त्वनाकारमुपैति बुद्धिः । (ibid. p.67).

In the Pañcabrahmanopaniṣad (in The Śaiva
Upaniṣads, Adyar 1950, pp. 80-83) characteristics of all the
five forms are described in detail.

The pentad has occupied an important part
in worship, as in the Śivarātri-pūjā (in Pūjā-samu-
ccaya pp. 88-89) where its mantras are an integral
part of the ritual. Significantly the deity is sadā-
śiva (श्री सदाशिवो देवता) and it is for pleasing sadāśiva
(श्री सदाशिवपीत्यर्थे) that these mantras are recited in

the nyāsa, pūjana and japa. Herein the pentad is also correlated to the different parts of the body:

श्री सदाशिवदेवतायै नमो हृदि ॥ ॐ नं तत्पुरुषाय नमः हृदये ॥ ॐ
मं अघोराय नमः पादयोः ॥ ॐ शिं सद्योजाताय नमः गुह्ये ॥
ॐ वां वामदेवाय नमः मूर्ध्नि ॥ ॐ यं ईशानाय नमः मुरवे ॥

The sequence of the different forms of the pentad and its correlation with the various body parts is not always the same:

	Wṛhaspatitattva		Sarvadarśanasamgraha		Pañcabrahmanopanishad	
ईशान	1*	मूर्ध्नि	1	मस्तक	5	मुख
तत्पुरुष	2	वक्त्र	2	वक्त्र	1	हृदय
अघोर	3	हृदय	3	हृदय	2	पाद
वामदेव	4	गुह्य	4	गुह्य	4	मूर्ध्नि
सद्योजात	5	मूर्ति	5	पाद	3	गुह्य

(* The figures refer to the sequence of the pentad in their respective works).

The Sarvadarśanasamgraha corresponds exactly to the Wṛh. and in Wṛh. we can therefore also have the reading pāda instead of mūrti, which emendation is also supported by the Pañcabrahmanopanishad.

On the other hand, the comm. on Yajñikyapa-

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nisad-vivarana of Taittiriyaopaniṣad pp. 46-48 calls the pentad 'five faces' and does not connect them with different parts of the body (इत्थं पञ्चब्रह्ममन्त्राः पञ्चवक्त्रनिरूपकाः) —

<u>Sadyojāta</u>	faces to the West	(सद्योजाताभिधं वक्त्रं पश्चिमं परमेशितुः। comm. st. 338)
<u>Vāmadeva</u>	" " " North	(उदगवक्त्रात्मको ज्ञेयो वामदेवः उक्तीर्तितः। " " 341)
<u>Aghora</u>	" " " South	(अघोरनामको देवो दक्षिणस्यात्मकः शिवः। " " 343)
<u>Tatpuruṣa</u>	" " " East	(अत्र तत्पुरुषो नाम उदगवक्त्रात्मक इदितः। " " 346)
<u>Īśāna</u>	" " " 'Up'	(ऊर्ध्ववक्त्रो महर्देवो वेदशास्त्रादिकाश्च। " " 348)

In the pañcavaktrapūjā part of the pradōṣapūjā (in Pūjāsamuccaya p. 31) the assignment of directions to the pentad is slightly different from the preceding:

अथ पञ्चवक्त्रपूजा ॥ ... सद्योजाताय नमः पूर्ववक्त्रं पूजयामि ॥ ...
वामदेवाय नमः दक्षिणवक्त्रं पूजयामि ॥ ... तत्पुरुषाय नमः उत्तरवक्त्रं
पूजयामि ॥ ... अघोराय नमः पश्चिमवक्त्रं पूजयामि ॥ ... ईशानाय
नमः ऊर्ध्ववक्त्रं पूजयामि ॥

In the pañcakaleśapūjā subdivision of the pañcāyatanapūjā the pentad is adored with some variations in their directions:

सद्योजातादिपञ्चकलशपूजां करिष्ये ॥

सद्योजातं प्रपूजामि सद्योजाताय नमो नमः ।

भवे भवे नातिभवे भजस्व मां भवोद्भवाय नमः ॥ १ ॥

पश्चिमकलशमभिमन्त्र्य ॥

वामदेवाय नमो ज्येष्ठाय नमः श्रेष्ठाय नमो रुद्राय नमः

कालाय नमः कलविकरणाय नमो बलविकरणाय नमो बलपुमधनाय
नमः सर्वभूतदमनाय नमो मनोन्मनाय नमः ॥२॥

अरकलशमभिमन्त्र्य ॥

अधोरेभ्योऽधोरेभ्यो अधोरेभ्यः ।

शर्वेभ्यस्सर्वशर्वेभ्यो नमस्ते अस्तु रुद्रस्येभ्यः ॥३॥

दक्षिणकलशमभिमन्त्र्य ॥

तत्पुरुषाय विद्महे महादेवाय धीमहि । तन्नो रुद्रः प्रचोदयात् ॥४॥

पूर्वकलशमभिमन्त्र्य ॥

ईशानस्सर्वविद्यानामीश्वरस्सर्वभूतानां ब्रह्माधिपतिर्ब्रह्मणोऽधिपति -
ब्रह्मा शिवो मे अस्तु सदाशिवो मे ॥५॥

मध्यमकलशमभिमन्त्र्य ॥ पश्चिमकलशे सद्योजातमावाहयामि । उत्तरकलशे
वामदेवमावाहयामि । दक्षिणकलशे अधोरेमावाहयामि । पूर्वकलशे तत्पुरुष-
मावाहयामि । मध्यमकलशे ईशानमावाहयामि ॥

The mantras are from the Yājñikyupaniṣad
vivaraṇa of Taittirīyupaniṣad 42-46 pp. 46-48 with the
v.l.: 1st नमः alone for नमो नमः, 2nd om. नमः क्लृप्ताय,
3rd सर्वतः शर्वसर्वेभ्यो for सर्वेभ्यस्सर्वशर्वेभ्यः.

In Bāṇī the Pañcabrahma and their directions
are : ॐ अं कं कसोल्काय ईशानाय नमः । ॐ अं कं कसोल्काय
तत्पुरुषाय नमः । पूर्वा । ॐ अं कं कसोल्काय अधोराय नमः । दक्षिणा ।
ॐ अं कं कसोल्काय वामदेवाय नमः । पश्चिमा । ॐ अं कं कसोल्काय
सद्याय नमः । उत्तरा ॥

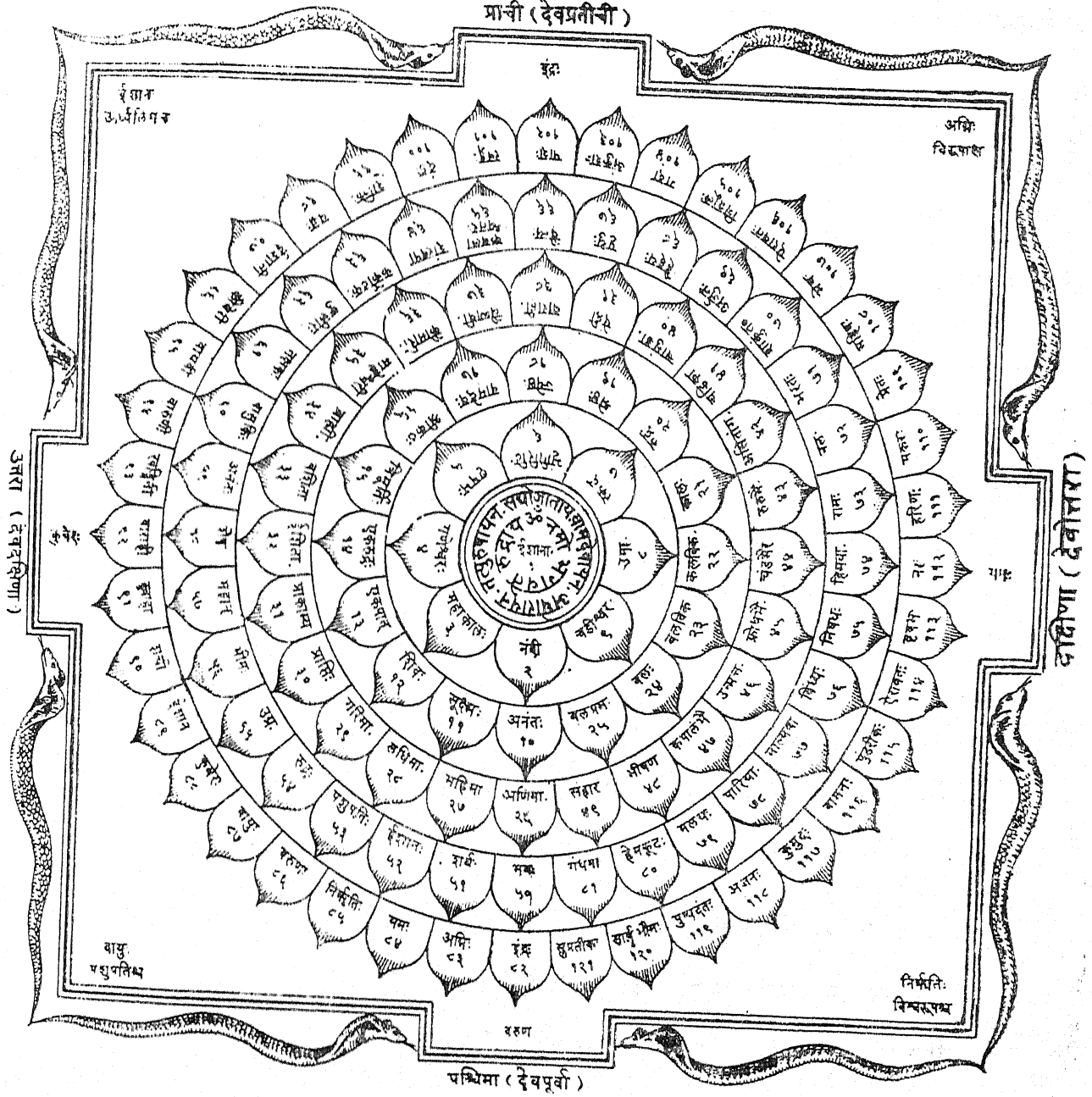
Wedaparibrahma 67 in Sylvain Lévi's Sanskrit Texts

from Bāli p. 17.

The pentad occupies a key position in the rudra-yantra which is a circular diagram like the well-known mandalas of Sino-Japanese Buddhism. The yantra is further interesting for us as it also includes the astavidyāsana and astāvīrya which occur in our text just a little later. The pentad occurs as the innermost circle of the diagram, astavidyāsana come in the third circle, and the eight avīryas have a place in the fourth. The configuration of this yantra, according to the Skanda-purāṇa school, is detailed by the Hiraṇyakeśīya-brahmakarma-samuccaya § 297 p. 328 = Rgveśīya-brahmakarma-samuccaya § 285 p. 316 whence the passages relevant to our text are cited below:

पञ्चपद्मात्मकं वृत्तं चतुस्त्रिंशच्च भूगृहम् ॥ सत्त्वं रजस्तम इति त्रिगुणैः परिणेतुं वृत्तम् ॥ चतुर्द्वारं द्वारदेशे बहिर्नीगसमावृतम् ॥ रुद्रपीठमिति ख्यातं देवतास्तत्र विन्यसेत् ॥ चत्वारिंशच्चतुर्द्वारं चैकं देवतानामुदाहृतम् ॥ कर्णिका-मध्यदेशे तु रुद्रं पञ्चास्यमालिखेत् ॥ नमो भगवते रुद्रायैतितारादिकं न्यसेत् ॥ सोमं दशाक्षरो मन्त्रः सर्वकामार्थसिद्धिदः ॥ उग्रादिनमो तानिपञ्चास्थानि ततः परम् ॥ सद्योजातं वामदेवमघोरं तदनन्तरं । ततस्तत्पुरुषं प्रोक्तमीशानं पञ्चमं क्रमात् ॥ उपानमिदमारब्धात् उपमावरणे ततः ॥ ... अनन्तं च तथा स्फुटं शिवं चैकपदं तथा ॥ एकरुद्रं त्रिमूर्तिं च श्रीकण्ठं वामदेवकम् ॥ ज्येष्ठं श्रेष्ठं रुद्रं कालं कलकिरणम् ॥ ... तृतीयावरणे पद्मे चतुर्विंशहूले तथा ॥ अणिमा भीमा चैव गौरमा लघिमा तथा ॥ प्रापिः प्राकाम्यमीशित्वं वशित्वं चाष्टसिद्धयः ॥ ... This rudra-diagram is sketched on the opposite page.

॥ रुद्रपीठमहायंत्रम् ॥
प्राची (देवप्रतीची)



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In Balinese worship and Or. Siddhanta system the pentad occupies a very important place, e.g. : ॐ इं ईशानाय नमः । अंगुष्ठसाधन । ॐ तं तत्पुरुषाय नमः । अनामिका । ॐ अं अक्षोराय नमः । calilingan (ringfinger) । ॐ वं वामदेवाय नमः । तर्जनी । ॐ सं सद्याय नमः । मध्यमाङ्गुल । (Wedaparikrama st in Sylvain Lévi's Sanskrit Texts from Bali p. 14) and ॐ इं ईशानाय नमः । ॐ तं तत्पुरुषाय नमः । ॐ अं अक्षोराय नमः । ॐ वं वामदेवाय नमः । ॐ सं सद्याय नमः । (ibid. p. 31*).

ॐ kijas, sa (Sadyojāta), Ba for Wa (Wāmadewa), Ta (Tatpuruṣa), A (Aghora), Ṛ (Ṛśāna) (ओं सं वं तं अं इं नमः स्वाहा) are scattered here there and everywhere in Or. works. See Goris pp. 42, 62, 94; and Ziesenis: Studien zur Geschichte des Śaivismus I BK9. deel 98 p. 83 f.

52) F १२२६१. Yogavisaya of Minanātha st. 16 and Yogamārtanda

* Cf. Vedapādastava st. 24 (in Bṛhat-stotra-ratnakara p. 185):

ईशान ते तत्पुरुष नमो योराय ते सदा ।

वामदेव नमस्तुभ्यं सद्योजाताय वै नमः ॥

In all the passages Sylvain Lévi has sādhyā which we have corrected to sadya, an abridged form of sadyojāta quoted by MW. from a lexicon (also see Ziesenis: Studien zur Geschichte des Śaivismus I BK9. deel 98 p. 89).

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of Gorakṣanātha st. 62 (in Siddha-Siddhānta Paddhati and other works of Nāth yogis, ed. Kalyāṇi Mallik, Poona 1954, pp. 46, 62) explains the significance of all the three individual letters composing a u m.

53) A B E F ख°, C D G खरु.

54) E सुखी°, F सुखी. Cf. Śvetāśvataraopaniṣad 2.11:

नीहारधूमाकनिलानलानां खयोतविद्युत्कारिकशशीनाम् ।

एतानि खपाणि पुरःसराणि ब्रह्मण्याभिस्त्वित्कराणि योगे ॥

In the first benedictory stanza of the Kashmir Śaiva work Kāmakalāvilāsa the maheśa is invoked as prakāśamātṛatanuh : पातु महेशः प्रकाशमात्रतनुः.

The Gaṇapatitattva p. 63 gives a corrupt Sanskrit stanza according to which maheśvara has the effulgence of a crystal :

अलुप्तदण्डाय = सयद्यी १ (ms. सुद्यसुयद्यी)

सुखीकाण्डा दण्डायुग १ (ms. ख ~)

रसगीमपाजण्डा कौप्य १ (ms. गणपाजण्डा कौप्य)

काण्डा सुखीकाण्डायुग १ (ms. काण्डा ~)

खरुको सुखी कौप्य १ सुखी सुखीकाण्डा १ सुखी

खरुकाण्डायुग सुखी सुखी सुखी रसगी कौप्य पय्यलकी १

सुखीकाण्डा का खरुका अलंकारकी कौप्यरु १

In two other passages of the Gaṇapatitattva pp. 27, 135 the word suddha-sphatika-varṇa occurs : सुखी गी सुखी

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[illegible]

55) A $^{\circ}$ 00, B $^{\circ}$ 26, C $^{\circ}$ 0225 0000.

58) DF $\frac{n_1}{n_2}$.

57) AE 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 2681, 2682, 2683, 2684, 2685, 2686, 2687, 2688, 2689, 2690, 2691, 2692, 269

58-58) A sm.

59) E 261, because of the preceding jñā thus making the word dūrasarwa-jñāna.

65) B C D G "ဟု , E F ချက်ခဲက ဟု.

6) CG add අග්‍ර අන්තර්ගත කරනු ලබන 1 ක්‍රමයේ, ගුණකයන් 4 ක් ඇත.

62) A adds in 21, 100. According to the Tattwa-jñāna leaf 3 these are the three types of the jñāna-sakti — (i) dūrādarśana (ii) dūrasrawana (iii) dūrātma-

[illegible]

These three are also explained in Adji Samkya p.4

(= Dutch trans. TBG. 84 p. 442).

In Agastyparwa (RK9. deel 90 p. 376) the three are mentioned as the fruits of performing yoga: 'ଓ ଶାନ୍ତ
 ଯୁ ଗୁଣ୍ଡ଼ ଶାନ୍ତମୁଖୀ ଧୀରୀ ଶୃଙ୍ଖଳିତା ଶିରୀ ଧି ଧୀରୀ ।
 ଶୃଙ୍ଖଳିତା । ଶୃଙ୍ଖଳିତା । ଶୃଙ୍ଖଳିତା ॥

In MW. the word dūradarbana occurs in a different sense from ours, though dūradaravāna is quoted from the Pañcarātra. The third quality has different designations in the OJ. works: dūrasarvajña in Wsh. (dūrātma-sarvajña in two mss. out of seven), dūrajñāna in Agastyparwa and Adjī Sankya, and dūrātmaka in Tattvajñāna; all four of them are new to MW.

63) ACG ୨୨୦୦.

64) AEF ଶୃଙ୍ଖଳିତା, CG ଶାନ୍ତମୁଖୀ, BD ଶାନ୍ତମୁଖୀ.

65-65) ACG ଶାନ୍ତମୁଖୀ.

66) CG om. this sentence here, as they have had it previously in n. 61.

67) A ଶାନ୍ତମୁଖୀ, EF ଶାନ୍ତମୁଖୀ, D ଶାନ୍ତମୁଖୀ.

68) ACG ଶାନ୍ତ, BDEF ଶ.

69) A ଶାନ୍ତମୁଖୀ, BDEF ଶାନ୍ତ, CG ଶାନ୍ତମୁଖୀ.

70) A ଶାନ୍ତମୁଖୀ, BCFG ଶାନ୍ତମୁଖୀ (CG). Note the stem-form in mss. A in anīmā (n. 69) and laghimā.

71) ACG ଶାନ୍ତମୁଖୀ, BDEF ଶ. The stem-form in the

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three mss. A, C and G is to be noted.

72) ABCDFG °201°.

73) ACDEFG ૨૩° , B ૨૩°.

74) A અપ્રત્યક્ષાદિપદાપર્ણી , B અપ્રત્યક્ષાદિપદાપર્ણી , C અપ્રત્યક્ષાદિપદાપર્ણી , DEF અપ્રત્યક્ષાદિપદાપર્ણી , G અપ્રત્યક્ષાદિપદાપર્ણી.

The parallels to these eight ais'varyaas are given in st. 66-74 where the text defines them.

75) CG om.

76) A અપ્રત્યક્ષાદિપદાપર્ણી , BDEF °૧૨૫° , CG અપ્રત્યક્ષાદિપદાપર્ણી. In the *Ahimbudhanya-samhitā* 1.39 vol.1 p.6 Śiva is adored as being ais'varya-guṇa-pūrṇa : ऐश्वर्यगुणपूर्णं नमस्ते तपसां निधे.

77) A °20°, CG °20°, D °20°.

78) A ૨૩°.

79) CG °20° , DE 2120°.

80) F om.

81) A ૨૩°.

82) ACG °20° , DE 2120°.

83) AE om., BDF અપ્રત્યક્ષાદિપદાપર્ણી , C અપ્રત્યક્ષાદિપદાપર્ણી , G અપ્રત્યક્ષાદિપદાપર્ણી.

This compound is not found in ONW., indexes to the critical editions of OT texts and MW.

84) CG °૨૩° , DF ૨૩°.

85) E om.

86) ACG અપ્રત્યક્ષાદિપદાપર્ણી , D ૨૩° , F °20°. The words

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astavidyāsana and widyāsana have not been found in
 MW., ONW., and indexes to the critical editions of
 OJ. texts. In Sanskrit texts the corresponding expression
 is astavidyēśvara. In our text the word isvara has
 been replaced by āsana, with which it is tempting
 to compare the transition of meaning of the English
 word 'chair' from its original sense of 'seat' to
 "an official seat, a seat of authority, state or
 dignity" and thence its application to "the presiding
 officer or authority itself"

The eight vidyēśvaras are enumerated in
 Kashmir works as:

अनन्तश्चैव सूक्ष्मश्च तथा चैव शिवोत्तमः ॥

एकनेत्रैक रुद्रौ च त्रिनेत्रश्च प्रकीर्तितः ।

क्षीकण्ठश्च शिखण्डी च ब्रह्मा विद्येश्वरः ब्रह्मा ॥

Svacchanda Tantra 10. 1161^{cd} 1162 vol. 5^B p. 493.

अनन्तश्चैव सूक्ष्मः क्षीकण्ठश्च शिवोत्तमः ॥

शिखण्डी चैकनेत्रश्च एक रुद्रस्तथापरः ।

विद्येश्वरात्मकान्पाशान्दीक्षाकाले विशोध्यते ॥

ibid. 1103^{cd} 1104 vol. 5^B p. 458

अन्वेष्टामपि सप्तकोटिसंख्यातानां मन्त्राणामनन्तेरादयः

एवाष्टवीशितार इति वस्तुमारभते —

तेषामनन्तः सूक्ष्मश्च तथा चैव शिवोत्तमः ।

14)

एकनेत्रैकरुद्रौ च त्रिमूर्तिर्ज्ञामितयुतिः ॥

श्रीकण्ठः शिखण्डी च राजराजेश्वराः ।

Mrgendratantva 1.4. 3-4 p. 122.

तासामुपरि दीपस्त्रीर्देवो विद्याधिपः स्थितः ।

ibid. 1.13. 157^{ab} p. 332.

तद्विद्येश्वराष्टकं निर्दिष्टं बहुदेवतैः —

अनन्तेश्वरं सूक्ष्मश्च तथैव च शिवोत्तमः

एकनेत्रस्तथैवैकरुद्रश्चापि त्रिमूर्तिकः ॥

श्रीकण्ठश्च शिखण्डी च जेक्ताः विद्येश्वराः क्रमात् ।

Sarvadarśana-saṁgraha, ch. Śaivadarśana p. 69

In the Aṅgikādhya-saṁhitā 1.37 vol. 1 p. obeisance is paid to Śiva as vidyēśvara : विद्येश्वर नमस्तुभ्यं भूतेश्वर नमोऽस्तु ते .

2. lījā-samuccaya p. 21 Śivastottaras'ata-nāma-stotra st. 11 in Bṛhat-stotra-ratnākara p. 186 Śiva is spoken of as the astamūrti, which is clarified by the comm. on Stava-cintāmaṇi st. 78 p. 88 as: पृथिव्यादेः यजमानान्ताभिः मूर्तिभिः भगवानेव स्थित इति द्वैतस्य नामापि नास्ति इति अष्टमूर्तिपदाशयः ।

87) CG 240. Cf. Mrgendratantva 1.13.153 p. , 1.13.146 p. , 1.13.135 p. , and Mālinīvijayottaratantra s. 26 p. 29: पुच्छो

मायवोऽजश्च अनन्तेश्वरश्च

88) DF २५५७७७७. Śivatama stands for śivottama of

the Sanskrit text (quoted in n. 86).

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89) A om. Cf. एको हि रुद्रः in Śvetāśvatara-Upaniṣad 3.2 and एकशिव in Mrgendratānta 1.13.146 p. 328.

90) W °ङ्ग . Cf. Prof. Gonda: Sanskrit in Indonesia p. 134 and Ziesenis: Studien zur Geschichte des Śivaismus I BKJ deel 98 p. 107.

91) ADG °ङ्ग , BCEF लोकाङ्ग . Cf. Mālinīvijayottaratantra 5.25 p. 29.

92) ACG °ङ्ग , BCDE लोकाङ्ग .

93) B अङ्ग , CDG ल°, F लोकाङ्ग .

94) CG add एका before अङ्ग .

95) BDF °ङ्ग , CG लुङ्ग .

96) BDF लोकाङ्ग .

97) A अङ्ग , CG लोकाङ्ग , F लोकाङ्ग .

98) CG चोपपत्तौ लोकाङ्ग .

99) W लोकाङ्ग .

100) A लोकाङ्ग , B लोकाङ्ग , CG लोकाङ्ग , DF लोकाङ्ग , E लोकाङ्ग .
Note the addition of लोकाङ्ग in A and लोकाङ्ग in C.

101) A लोकाङ्ग .

102) B लोकाङ्ग , CG ल°, D लोकाङ्ग , F लोकाङ्ग .

103-103) BDF लोकाङ्ग , E लोकाङ्ग . CG add लोकाङ्ग लोकाङ्ग .

104) A लोकाङ्ग , F लोकाङ्ग .

14]

105-105) BE लुप्तप्रायः .

106-106) BEF लुप्तप्रायः, D लुप्तप्रायः .

107) A लुप्तप्रायः , F लुप्तप्रायः .

108) D लुप्तप्रायः .

109-109) CG लुप्तप्रायः लुप्तप्रायः .

110) ACG लुप्तप्रायः , BD लुप्तप्रायः , EF लुप्तप्रायः .

111) All , except E , om. the danda .

112) EF लुप्तप्रायः .

113) W add danda .

114) ABF लुप्तप्रायः .

115) A लुप्तप्रायः , CFG लुप्तप्रायः . Cf. *Linga-mahāpurāṇa*

50.18 , 21 p.78; and *Śiva-mahāpurāṇa* 7.31.24 p.535;

Tantrāloka 1.9 vol.1 p.28: जयते गुरुदेव एव श्री श्रीकण्ठे मुनि जस्यतः .

Svacchandatantra 8. 34-38 vol.4 p.22 gives the complete succession of beings through whom the knowledge was carried on from Śrīkanṭha to men:

श्रीकण्ठेनेश्वरात्प्राप्तं ज्ञानं परमदुर्लभम् ।

तेनापि तदधः प्रोक्तं रुद्राणामीश्वरेच्छया ॥

प्रधानाच्छतसुद्वान्तं दीक्षयित्वा विद्वानतः ।

मयापि च पुरा वीक्षा तथा चैनाभिषेचनम् ॥

श्रीकण्ठेन पुरा दत्तं तन्त्रं सर्वधिसाधकम् ।

मयापि तव देवेशि साधिकायं समर्पितम् ॥

त्वमपि स्कन्दरुद्रेभ्यो ददस्व विधिपूर्वकम् ।

अहमविष्ण्विन्द्रदेवानां वसुमातृदिवाकृताम् ॥

लोके संगृह्य नागानां यक्षाणां परमेश्वरि ।

कथयस्व ऋषीणां च ऋषिभ्यो मनुजेष्वपि ॥

Abhinavagupta also says that the spiritual knowledge was imparted to men by Śūkantha who while roaming over the mountain Kailāsa, was touched with pity for suffering humanity, which was then immersed in spiritual darkness caused by the disappearance of the Śaivāgamas.

(K.C. Pandey : Abhinavagupta, An Historical and Philosophical Study, p. 72).

116) D पुण्य.

117) ABF गी, E ग्रीष्म.

118) B ग्रीष्म, CG ग्रीष्म.

119) AB ग्रीष्म.

120) AF गी.

121) B ग्रीष्म, C ग्रीष्म, FG ग्रीष्म.

122) CG ग्रीष्म.

123) A ग्रीष्म, BE ग्रीष्म, CDFG ग्रीष्म.

124) A ग्रीष्म, CG ग्रीष्म.

125) ACDEG ग्रीष्म, F ग्रीष्म.

126) A ग्रीष्म, CG ग्रीष्म.

127) F ग्रीष्म.

128) CG ग्रीष्म.

14]

129) B C D F G ூ.

130-130) A ூ, B C G ூ, F ூ.

131) A C G ூ, D ூ, E ூ, F ூ.

Cf. Siva-mahāpurāṇa 2.1.15.49 p.58 : सनकाया सुता मे हि मानसा
ब्रह्मसंमिताः .

132) It refers to the astawidyāsana.

133) A ூ.

134) W add danda.

135) A ூ (aku occurs for the final -ku
of other mes.), C G ூ, D F ூ.

136) F ூ.

137) W ூ (A C G ூ).

138) A ூ.

139) A C G ூ, B D E F ூ.

140-140) C G om. the whole sentence.

141) A B F ூ, E ூ.

142) A W ூ.

143-143) B ூ, C G ூ.

144) A ூ.

145) C G ூ.

146) A ூ, B C E G ூ, D F ூ.

147) A D ூ, B E F ூ, C G ூ.

148) A ூ, B ூ.

149) W ၂၃၁၂၃၃ .

150) CG အသံအညွှန်း , E အညွှန်း .

151) Cf. Schomerus . Der Gaiva Siddhanta pp 104ff .

152) CG ချိ .

153) DF အသံအညွှန်း .

154) CDFG ဝေ့ ၇၃၁° .

155) A ဝေ့ .

151-156) ACG ချိအသံ , BE ချိအသံ , DF ချိအသံ .

157) AD ဝေ့အသံ , B C E F G ဝေ့အသံ .

158) BF ဝေ့ , E ဝေ့ .

159) A ဝေ့ .

160) AD ဝေ့အသံ , B C E F G ဝေ့အသံ .

161) AC ချိအသံ , G ချိအသံ .

162) The word atmatattva occurs in Svetāsvatara Upaniṣad .

163-164) ACG ဝေ့အသံ , B ဝေ့အသံ , DEF ဝေ့ .

164) D ချိအသံ .

165/165) A ချိအသံ .

166) DF ဝေ့ . The Ahirbudhnya-saṃhitā 6.33 has the same simile but in a different context : सर्वात्मनां समष्टिः का कोषो मधुकृतमिव (a colony of selves is like cells in a honeycomb : Dasgupta vol. 3 p. 43). Cf. Schrader: Introduction to the Pāñcarātra and the Ahirbudhnya-Saṃhitā p. 60 n. 3.

167) BE ဝေ့ .

14]

168-168) A ~ ચુદાઈ , BE દાખાઈ , CG દાખાઈ , DF દા-
(F દા) ખાઈ ચુદાઈ .

169) CG ૦૧૦ , DF ૦૫ .

170-170) AC ખાઈ , BE ૦૧૦ , DF ૦૧૦ ,
G ખાઈ . The reading is not very certain.

171) A અખાઈ , CG અખાઈ , D અખાઈ , F અખા-
ઈ .

172) A CG અખાઈ .

173) BDEF અખાઈ .

174) ABDEF om. અખાઈ .

175) D ખાઈ .

176) DF add અખાઈ .

177) Cf. Svetāśvatara Upaniṣad 4.10 :

માયાં તુ ઉક્તિં વિદ્યાન્માયિનં તુ મહેશ્વરમ્ ।

તસ્યાવયવભૂતૈસ્તુ વ્યાપ્તં સર્વમિદં જગત્ ॥

178) CG અખાઈ , DF અખાઈ ,

179) BE અખાઈ .

180) D ખાઈ .

181) BDEF અખાઈ .

182) A અખાઈ .

183) AD અખાઈ , F અખાઈ .

184) F અખાઈ

185) B અખાઈ .

186) A $\frac{7}{21}^\circ$, C D F G $\frac{7}{21}^\circ$.

[15]

187) A ପ୍ରକାଶ , CG ପ୍ରକାଶ , F ଶକ୍ତି ।

(188) A C G sm.

[Signature]

1. ¹பயி² புலகலகி³ மி⁴ 1
 2. ⁵மீ⁶பி⁷ ய⁸ ரர⁹ மீ¹⁰கல¹¹ 1
 3. ¹²கல¹³க¹⁴ ¹⁵ய¹⁶ ¹⁷பயி¹⁸கல¹⁹ 1
 4. ²⁰ய²¹ய²²க²³மீ²⁴க²⁵கல²⁶கல²⁷ 11 12 13 14

[illegible]

The Sāṃkhyakārikā 13 comes closest to our śloka:

सर्वं लघु प्रकाशकमिष्टमुपष्टम्भकं चलां च रजः ।

गुरु वरणकमेव तमः प्रदीपवच्चार्थतो वृत्तिः ॥

Also compare the following:

सुखं तत्त्वं प्रकाशत्वात् प्रकाशो ह्यद उच्यते ॥

दुःखं रजः क्रियात्मत्वाद् क्रिया हि तदतत्कर्मः ।

मोहस्तमो वरणकः प्रकाशभावयोगतः ॥

Tantrāloka 9.221^d 222, vol. 6 p. 177.

सत्त्वं रजस्तमश्चैव प्रकृतेस्तु गुणास्त्रयः ॥

सत्त्वं प्रकाशजनकं प्रवृत्तिजनकं रजः ।

तमोऽवष्टम्भकं प्रोक्तं विज्ञेयं तु गुणत्रयम् ॥

Svacchandatantra ॥. 64^{cd}-65, vol. 6 p. 47.

सत्त्वं तत्र लघु स्वच्छं गुणरूपमनामयम् ॥

तदेतच्चलं दुरवं रजः शश्वत्प्रवृत्तिमत ॥

लोलीभूतमिदं तच्च मिश्रमन्तःस्थितं तदा ॥

गुरु विष्टम्भकं शश्वन्मोहनं चाप्रवृत्तिमत ॥

तत्तस्यो नाम भणितं गुणसागरपारगैः ।

Ahirbudhnyaxanikita 6. 52^{cd}, 57^{cd}, 58^{ab}, 60^{cd}, 61^{ab} vol. 1

pp 57-59.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।

निबध्नन्ति महाबले देहे देहिनमव्ययम् ॥

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

सुरवसङ्गेन बध्नाति ज्ञानसङ्गेन चानप्य ॥

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादात्तस्वमिद्राभिस्तन्निबध्नाति भारत ॥

सत्त्वं सुखे संजयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥

Bhagavadgita 14. 5-9.

रजः सत्त्वं तमश्चेति प्रधानस्य गुणास्त्रयः ।

रजो रक्तं चलं तेषु सत्त्वं शुक्लं प्रकाशकम् ॥

तमः कृष्णं चावरकं स्थिरस्थित्यन्तहेतवः ।

Dakṣiṇāmūrtiśloka 2.7-8^{ab} p. 20

[16

10) A π meson.

¹အကျယ်² ဖွဲ့စည်း³ အကျိုး⁴ ၊
 အကျိုးအကျိုး⁵ အကျိုးအကျိုး⁶ ၊
 အကျိုးအကျိုး⁷ အကျိုးအကျိုး⁸ ၊
 အကျိုးအကျိုး⁹ အကျိုးအကျိုး¹⁰ ၊

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ପ୍ରଥମେ ଯିହୁ ଲାଭ୍ୟ ଶୈବାନ୍ତରାଶି¹⁰ ପଦ୍ୟକୁ¹¹ ଯୁକ୍ତ ।
 ଯିହୁ ଲାଭ୍ୟ ଶୈବାନ୍ତରାଶି¹² ଶୈବୀୟ ଶାସ୍ତ୍ର ୧ ଯିହୁ ଲାଭ୍ୟ
 ଶୈବୀୟାନ୍ତରାଶି¹³ ପଦ୍ୟକୁ¹⁴ ଯିହୁ ଲାଭ୍ୟାନ୍ତରାଶି¹⁵ ପଦ୍ୟକୁ¹⁶
 ଯିହୁ ଲାଭ୍ୟାନ୍ତରାଶି¹⁷ ଶୈବୀୟାନ୍ତରାଶି¹⁸ ଶୈବୀୟାନ୍ତରାଶି¹⁹ ଶୈବୀୟାନ୍ତରାଶି²⁰

1) The same idea recurs in:

चित्तमेव हि संसारो रागादिव्लेशदूषितम् ।

तदेव तद्विनिर्मुक्तं मोक्ष इत्यभिधीयते ॥

Comm. on. Mrgendratantira 1.2.27 p. 94.

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।

बन्धाय विषयासक्तं मुक्त्यै निर्विषयं स्मृतम् ॥

समासक्तं यथा चित्तं जन्तेर्विषयगोचरे ।

यथेवं ब्रह्मणि स्यात्तत्को न मुच्येत बन्धनात् ॥

चित्तमेव हि संसारस्तत्प्रयत्नेन शोधयेत् ।

यच्चित्तस्तन्मयो भवति गुह्यमेतत्सनातनम् ॥

Satyāyanīyopaniṣad 1-3 (in The Minor Upaniṣads vol. 1 p. 321). The first stanza also occurs in Amṛtānandopaniṣad 1 (in The Yoga Upaniṣads p. 26) and the last in Maitreyopaniṣad 5 (in the Minor Upaniṣads p. 110).

मनसो बन्धमोक्षहेतुत्वनिरूपणम् — संकल्पादिकं मनो बन्धहेतुः ।

तद्विमुक्तं मनो मोक्षाय भवति ॥५॥ तद्गोचरसुरादिबाह्य उपपन्नोपरतो विगत-

પુષ્કરગન્ધઃ સર્વં જગદાત્મત્વેન પશ્યન્સ્ત્યક્તાહંકારો બ્રહ્મા હમસ્મીતિ ચિન્તયન્નિદં
સર્વં ચદયમાત્મેતિ ભાવયન્ કૃતકૃત્યો ભવતિ ॥૬॥

Mandalabrāhmanopaniṣad 2.5. 5-6 (in the Yoga
Upaniṣads p. 292).

ચિત્તમૂલં હિ સંસારસ્તત્પ્રયત્નેન શોધયેત્ ।

હન્ત ચિત્તમહતાયાં કેષા વિશ્વાસતા તવ ॥

Varāhupaniṣad 3.21 (ibid. p. 489).

દેવતિર્યકમનુષ્યાસ્વચ્ચેષ્ટામિતિ સર્વલીલયા ।

જગતામુપકારાય મનઃ કર્મનિમિત્તજઃ ॥

Comm. on Pāramatmikopaniṣad 6.2 (in the Un-
published Upaniṣads p. 162).

હુંએ ચાહું ગરુ જાદર - ગુદાચી હુંએ ચેહું
ગાચા કીચેહું કીલાજાચી પાદરુલાચી ॥ કોપાચી ચુદાચી
જાલંબાચી - બાચી ચાહું જાપાપ પુજારાત્તરલીંગે
ચેહું - ગાચા કીચેહું કીલાજા દાદાહું જાજાચાચી - બાપચી
હુંએ ચાહું ગુદાપાચી ગચ કીલાજા ગાચાપા પુચાચી -
પુદાચી ચુદા કી જામદ્યારીલાચી - બાચી પાદરુ હુંએ
ચાહું પાપચી ગરુ જાદર - પુજારા બિરો હુંએ
ચેહું - ગાચા કીચેહું કી અહા પા ગે ચુંદર -
બાપચી ચાહું દાદાચી દાદાપા જાચી - હુંએ ગરુ
દાદાચી ચાપુજારાચી કી ચાહું - કાપાચી ચુંદર-
કીએ ગરુ - દીપ બાપચી ચુંદર - બાપચી હુંએ ચાહું
પાદરુ પાપચી ગરુ જાદર - પુજારા બિરો હુંએ

ସୌଭାଷ 1 ମୁଦ୍ରାଣ ଦିଆଯାଇଛି ଯାହା ଗୋଟିଏ ପ୍ରକାରର ପ୍ରମାଣ ଅଟେ ।

ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ਗੁਰਮਤਿ ਗੁਰਮਤਿ ਗੁਰਮਤਿ ਗੁਰਮਤਿ ਗੁਰਮਤਿ ਗੁਰਮਤਿ ਗੁਰਮਤਿ ਗੁਰਮਤਿ ਗੁਰਮਤਿ ਗੁਰਮਤਿ

[illegible]

အရသာ နှစ်ပိုမိုအားကောင်းစွာ ရသေ့ အဖို့ အပြုအမူ ၁၁

Sārasamuccaya st. 403-404. Also cf. st. 86 and 213.

2) ω η ϵ m 2 1 4 2 y .

3) $ABDEF$ ට්‍රැපීසියම්, CG උස.

4) CG 0204.

၄) ACG ချိပ်နှစ်ပါး (၆ နှစ်, ၆ နှစ်).

b) $B = 20^\circ$, $CG = 120 \text{ km}$, $E = 41^\circ$

7) A වැටුප් , C අනුපාතය , D වැටුප්.

8) A C D E F G Rungu.

9-9) A ~ 2000, B ~ 3000, CG විශ්ලේෂණය කළහොත්, DEF ~ 1000.

Note the transition $\underline{hya} \rightarrow \underline{ha} \rightarrow \underline{a}$.

10) $\int \frac{1}{x^2} dx$ 11) $\int \frac{1}{x^3} dx$

ii) CDEG 031° .

12) DE $\frac{1}{2} \sin 2\theta$

13) A කි ප්‍රතිගාමී.

14) ACG গুরুত্ব। In the comm. on the Vaisnava Upanisad

Pārmātmikopaniṣad 6.2 (in The Unpublished Upaniṣads, Adyar 1933, [17
 p. 162) the three yonis of deva, tiryak and manuṣya
 occur together in one compound which is quite unusual
 in Sanskrit.

15) $\beta = 26^\circ$, $CDEFG = 31^\circ$.

18) ACG $^{\circ}\text{EFG}^{\circ}$

17) A °ꣳꣳ°, B ꣳꣳꣳꣳꣳꣳꣳ, CG °ꣳꣳ°, DEF ꣳꣳꣳꣳꣳꣳꣳ (also om.
danda). The omission of the final n is due to the
recurrence of n in the next word nimittanya.

[ဟန့်ရှင်၊ မိမိ]

क्र. १५७४२५३५३२

ප්‍රශ්න³ විධිමත් කළා⁴ 1

ಅನುಕ್ರಮ 5 ಅನುಕ್ರಮ 6

အလွန်၍^၇ သူပုဂ္ဂိုလ်^၈ ။ ဤလူ ။

॥ १॥ १२ ॥ १३ ॥ १४ ॥ १५ ॥ १६ ॥ १७ ॥ १८ ॥ १९ ॥ २० ॥ २१ ॥ २२ ॥ २३ ॥ २४ ॥ २५ ॥ २६ ॥ २७ ॥ २८ ॥ २९ ॥ ३० ॥ ३१ ॥ ३२ ॥ ३३ ॥ ३४ ॥ ३५ ॥ ३६ ॥ ३७ ॥ ३८ ॥ ३९ ॥ ४० ॥ ४१ ॥ ४२ ॥ ४३ ॥ ४४ ॥ ४५ ॥ ४६ ॥ ४७ ॥ ४८ ॥ ४९ ॥ ५० ॥ ५१ ॥ ५२ ॥ ५३ ॥ ५४ ॥ ५५ ॥ ५६ ॥ ५७ ॥ ५८ ॥ ५९ ॥ ६० ॥ ६१ ॥ ६२ ॥ ६३ ॥ ६४ ॥ ६५ ॥ ६६ ॥ ६७ ॥ ६८ ॥ ६९ ॥ ७० ॥ ७१ ॥ ७२ ॥ ७३ ॥ ७४ ॥ ७५ ॥ ७६ ॥ ७७ ॥ ७८ ॥ ७९ ॥ ८० ॥ ८१ ॥ ८२ ॥ ८३ ॥ ८४ ॥ ८५ ॥ ८६ ॥ ८७ ॥ ८८ ॥ ८९ ॥ ९० ॥ ९१ ॥ ९२ ॥ ९३ ॥ ९४ ॥ ९५ ॥ ९६ ॥ ९७ ॥ ९८ ॥ ९९ ॥ १०० ॥

အိပ်မက်ကို နေ့ မတက်မှ တာမခါးတိုင် အထိ မကြုံရပါ။

1) Cf. Śārīrakopaniṣad 7^{cd} 9 (in The Sāmānya Vedānta Upaniṣads p.425):

सात्त्विकराजसतामसलक्षणानि त्रयो गुणाः ॥

अहिंसा सत्यमस्तेयब्रह्मचर्यपरिग्रहाः ।

अक्रोधो गुरुशुश्रूषा शौच संतोष आर्जवम् ॥

अमानित्वमदम्भित्वमास्तिकत्वमहिंसता ।

एते सर्वे गुणाः ज्ञेयाः सात्त्विकस्य विशेषतः ॥

and Siddha-siddhānta-paddhati of Gorakṣanātha 6.59-60 p 37:

यः करोति सदा जीतिं उसले पुरुषे परे ।

शसितानीन्द्रियाण्येव सात्त्विकः सोऽभिधीयते ॥

सर्वकारं निराकारं निर्निमित्तं निरञ्जनम् ।

सूक्ष्मं हसज्ज यो वेत्ति स भवेत्सूक्ष्मसात्त्विकः ॥

2) ACG अङ्ग (CG अङ्ग) च्छाञ्च्युचत्तञ्च्युच्यु , BDEF अङ्ग (Dङ्ग) च्छाञ्च्युचत्तञ्च्युच्यु (BF अङ्ग).

3) A अङ्गिच्युच्यु , B अङ्गिच्युच्यु , CG अङ्गिच्युच्यु , DEF अङ्गिच्युच्यु . Samvibhāntwa is new to MW.

4) A अङ्गिच्यु , CG अङ्गिच्यु (for Skt. madutvam), BDEF अङ्गिच्यु.

5) A अङ्गिच्यु , BE अङ्गिच्युच्यु , CG अङ्गिच्यु , DF अङ्गिच्युच्यु .

6) the OS. comm. : पुर च्छाञ्च्युच्युच्यु १ .

7) A अङ्गिच्यु , BDEF अङ्गिच्युच्यु.

8) B अङ्गिच्यु , CG अङ्गिच्युच्यु.

9) A अङ्गिच्युच्यु , BCFG अङ्गिच्युच्यु.

10) A अङ्गिच्यु , B अङ्गिच्यु , CG अङ्गिच्युच्यु , DF अङ्गिच्युच्यु , E अङ्गिच्युच्यु .

11) CG अङ्गिच्यु , F अङ्गिच्युच्यु .

12) A BDEF om.

18]

[illegible]

ଶିଳ୍ପର ଉପାଦାନ ସମୂହ \rightarrow

1) The effects of rajas are thus set forth in other works:

महाभारतमते दुःखजनकगुणः । तस्य चर्मः कामः क्रोधो लोभो मानो
दम्बश्च । इति मोक्षधर्मः ॥ तृष्णा क्रोधोऽभिसंरम्भो राजसाये गुणाः स्मृताः ।
अभिसंरम्भो द्वेषाभिनिवेशः । इत्याश्वमेधिकपर्व । Śabdakalpadrūma s.v. rajah.

लोभः प्रवृत्तिरम्भः कर्मणामशमः स्पृहा ।

रजस्येतापि जायन्ते विवृद्धे भरतर्षभ ॥ Bhagavadgītā 14.12.

[illegible]

2) AD $\gamma_{\text{AD}}^{\text{AD}}$, BEF $\gamma_{\text{BEF}}^{\text{BEF}}$, CG $\gamma_{\text{CG}}^{\text{CG}}$,
Krora is due to OT. influence. See n. 11.4.

3) $ABDEF$ Δ , CG Δ . \therefore $\text{Sarirakopanisad } 10 \text{ (in$

अहं कर्तास्म्यहं भोक्तास्म्यहं वक्ताभिमानवान् ।

एते गुणाः राजसस्य प्रोच्यन्ते ब्रह्मवित्तमैः ॥

4) ABDF सप्तशतं, CG सप्तशतं, E ०२०°.

5) W ०२२°.

6) A सप्तशतं, B ०२०°, CDEFG सप्तशतं.

Q. Bhagavadgītā 4.17: सर्वत्रात्मजायते ज्ञानं राजसो लोभ एव च .

7) AB ०२०°, CG ०२२°.

8) A सप्तशतं, B सप्तशतं, CG सप्तशतं, D सप्तशतं, E ०२०°, F ०२२°.

9) ABDEF सप्तशतं (the omission of k is due to the following krora).

10) CG ०२२°.

11) This form is given by ONW.

12) A सप्तशतं, BF सप्तशतं, CG सप्तशतं, D सप्तशतं. Dardha is out of question here, and darpa is evident from the Sanskrit śloka.

Dha is employed thrice in place of pa in ms. C in capala just a little further and thus dardha can lead us to drpa > darpa.

13) ABF २१°, CG सप्तशतं, D सप्तशतं, E सप्तशतं.

14) A सप्तशतं, BCDEFG ०२०°.

15) A सप्तशतं, C सप्तशतं, EG सप्तशतं. See śabdacapala in ślokāntara § 84 n. 31. Capalapāda and

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capalasta are not given in ONW.

16) C સ્થાપપથ , E સ્થાપ , G સ્થાપપથ.

17) A પ્ , C પ્થાપ , E પ્થાપ , G પ્થાપ.

18-18) A લાગલ.

19) CG સ્થાપ.

20-20) A પ્થાપપ્થાપ , CG પ્થાપ , E પ્થાપ.

21-21) CG om.

[કાચલ સ્થાપ]

1 કાચલ 2 સ્થાપ 3 લાગલ 4

5 સ્થાપ 6 લાગલ 7 પ્થાપ

8 પ્થાપ 9 લાગલ 10 પ્થાપ

11 પ્થાપ 12 સ્થાપ 13 લાગલ 14

15 કાચલ 16 પ્થાપ 17 લાગલ 18

19 કાચલ 20 પ્થાપ 21 લાગલ 22

23 કાચલ 24 પ્થાપ 25 લાગલ 26

27 કાચલ 28 પ્થાપ 29 લાગલ 30

31 The characteristic marks of the tamasa temperament are described elsewhere as:

નિદ્રાલસ્યે મોહરગૌ મૈથુનં ચૈર્યમેતન્ન ।

एते गुणस्तामसस्य प्रच्यन्ते ब्रह्मवादिभिः ॥ Śaṅkhakopaniṣad 8.1

अपकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विबुधे कुरुनन्दन ॥

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥

Bhagavadgita 14.13, 17th.

शैल्यङ्गी पञ्चमङ्गी शै शैङ्ग्य आद्यर् १ अङ्गी गृध्रङ्गी
 लङ्गी शैङ्ग्य १ अङ्गी (१) १ अङ्गी १ लङ्गी १ शैङ्ग्य (१) १
 आर्य्य १ अङ्गी आर्य्यलङ्गी १ अङ्गी १ अङ्गी १ लङ्गी १
 लङ्गी १ लङ्गी १ लङ्गी १ लङ्गी १ लङ्गी १ लङ्गी १
 पङ्गी १ लङ्गी १ लङ्गी १ लङ्गी १ लङ्गी १ लङ्गी १
 अङ्गी १ लङ्गी १ लङ्गी १ लङ्गी १ लङ्गी १ लङ्गी १
 पञ्चमङ्गी शै शैङ्ग्य आद्यर् १ अङ्गी गृध्रङ्गी शै शैङ्ग्य ॥

Tattvajñāna leaf 9.

2) ABDEF अङ्गी, CG अङ्गी.

3) AD अङ्गी, BEF अङ्गी, CG अङ्गी.

4) ACG अङ्गी, BE अङ्गी, DF अङ्गी. The form tandṛ is what Prof. Gonda has termed a "puzzling feminine form" (Sanskrit in Indonesia p. 275). It is a feminine formed in Java like wasundharī for vasundharā and padmī for padmā. In Hindi too, the tadbhava and even tatsama ī forms are felt and hence treated as feminines in a large number of cases.

Tandṛā has been defined in Sabdakalpadrūma s.v. thus:

इन्द्रियार्थेष्वसंविनिर्गतिं जन्मं व्रजः ।

19]

निर्द्धारतस्यैव यस्यैह तस्य तन्दां विनिर्दिशेत् ॥ इति माधवकरः ।

5) ACDFG °ञ्ज.

6) ABDEF °ञ्ज , CG °ञ्ज . The use of ^{guttural} nasal n before ṣ is also paralleled by Tibetan transcription of bhrūkusa ཐྱུ་ཀུས་ in the Tib. Amarakosa, ed. S.C. Vidyābhūṣaṇa, Calcutta 1911, p. 49 at. 186.

7) ACG °ञ्ज (A °ञ्ज) , DEF °ञ्ज , D °ञ्ज .

8) A °ञ्ज , B °ञ्ज , C °ञ्ज , D °ञ्ज , E °ञ्ज , F °ञ्ज . संकटमुखता च is also a possible reading.

9) ACFG °ञ्ज , BDE °ञ्ज .

10) A °ञ्ज , B C D E F G °ञ्ज .

11) CG °ञ्ज .

12) A °ञ्ज , CG °ञ्ज .

13) W om.

14) A °ञ्ज , B °ञ्ज , CG °ञ्ज .

15) A °ञ्ज , CG °ञ्ज .

16) E om., A °ञ्ज , B °ञ्ज , C °ञ्ज , D °ञ्ज , F °ञ्ज .

17) AC °ञ्ज .

18) CG °ञ्ज .

19) D °ञ्ज .

અણ્ણ^૧ માત્રી^૨ ચિહ્ન^૩
 ચિહ્નપદાણામણ્ણપદાણા^૪
 ચિહ્નપદાણામણ્ણપદાણા^૫
 ચિહ્નપદાણામણ્ણપદાણા^૬
 ચિહ્નપદાણામણ્ણપદાણા^૭ ॥ ૧૦ ॥

પદાણા માત્રીના ચિહ્ન ૧ ના પદાણા ચિહ્નપદાણા^૧
 પદાણાપદાણા^૨ ચિહ્નપદાણા^૩ અપદાણા ન ચિહ્નપદાણા^૪
 ચિહ્નપદાણા^૫ ના ચિહ્નપદાણા પદાણા પદાણા ચિહ્ન ૧ ॥

૧) પૂ. Bhagavadgītā 14.14:

यदा सत्त्वे उद्वेगे तु प्रलयं भाति देहभृत् ।

તદોત્તમચિદાં લોકાનમલાન્પ્રતિપદ્યતે ॥

૨) ADF અણ્ણ^૧, CG અણ્ણ^૨.

૩) A ચિહ્નપદાણા, B ચિહ્નપદાણા, CDEFG ચિહ્નપદાણા (CG ચિહ્ન).

૪) CG ચિહ્ન.

૫) ABD °ચ°, CG °ચહ્ન°, F °ચહ્ન°.

૬) A ચિહ્નપદાણા, B °ચહ્નપદાણા, CG ચિહ્નપદાણા, DEF °ચહ્ન°.

પૂ. સાત્ત્વિકચરિત્: in Śivamahāpurāṇa 7.5.36^a and કર્વ ગચ્છતિ
 મત્ત્વસ્થા: in Bhagavadgītā 14.18^a.

૭) CG ચિહ્ન.

૮) A °ચિહ્નપદાણા, B °ચિહ્નપદાણા, CG °ચિહ્નપદાણા, DEF °ચિહ્ન.

૯) A ચિહ્નપદાણા, B C E G ચિહ્ન, DF ચિહ્ન.

૧૦) DF ચિહ્ન.

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1) A ବିଶାଳାକାର, C & ବି ଲାଞ୍ଜ, DF ଚାଲୁଥିବା।

2) C & ଲାଞ୍ଜ, F ଲାଞ୍ଜ।

13-15) According to CG the sentence is ଉପ ବିଶାଳାକାର ଲାଞ୍ଜ।

[ସାଧୁତା + ମରାଧିକାର]

ସାଧୁତା¹ ମରାଧିକାର² ପ୍ରାପ୍ତି³ ।

ସାଧୁତା⁴ ମରାଧିକାର⁵ ପ୍ରାପ୍ତି⁶ ।

ସାଧୁତା⁷ ମରାଧିକାର⁸ ପ୍ରାପ୍ତି⁹ ।

ସାଧୁତା¹⁰ ମରାଧିକାର¹¹ ପ୍ରାପ୍ତି¹² ।

ସାଧୁତା¹³ ମରାଧିକାର¹⁴ ପ୍ରାପ୍ତି¹⁵ । ସାଧୁତା¹⁶ ମରାଧିକାର¹⁷ ପ୍ରାପ୍ତି¹⁸ । ସାଧୁତା¹⁹ ମରାଧିକାର²⁰ ପ୍ରାପ୍ତି²¹ ।

1) A ସାଧୁତା, C & ସାଧୁତା।

2) AB ମରାଧିକାର, C & ମରାଧିକାର, D ଚାଲୁଥିବା, E ମରାଧିକାର, F ମରାଧିକାର।

3) F ଚାଲୁଥିବା।

4) AD ଚାଲୁଥିବା, BE ଚାଲୁଥିବା, C & ଲାଞ୍ଜ, F ଚାଲୁଥିବା।

5) AB ଚାଲୁଥିବା, C & ଚାଲୁଥିବା (for sukham compare Bhagavadgita 14. 9:

सत्त्वं सुखे संजयते।

6) A ଲାଞ୍ଜ, C & ସାଧୁତା, DEF ଚାଲୁଥିବା।

From the use of sainyuktam it appears that our author has in

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रजस्तमोऽयामस्पृष्टमद्रव्यं श्वमुच्यते ।

7) ABDEF 21 22, CG 23 24 25.

9) $BCDFG$ $\xrightarrow{2}$ 2 .

11) CG ०१५०.

13) CG η නැමු.

15) E cm.

17) Cg 'খা'.

19) A \circ C H_2O , E H_2O .

မြို့တော် စာမေးပွဲ

3 3
 ३ ३
 ३ ३

[illegible]

22]

1) W 2) W 3) W 4) W 5) W 6) W 7) W 8) W 9) W 10) W 11) W 12) W 13) W 14) W 15) W 16) W 17) W 18) W 19) W 20) W 21) W 22) W 23) W 24) W 25) W 26) W 27) W 28) W 29) W 30) W 31) W 32) W 33) W 34) W 35) W 36) W 37) W

1) A \circ $\frac{1}{2}$, CG \circ $\frac{1}{2}$, DEF \circ $\frac{1}{2}$.

2-2) ABE \circ $\frac{1}{2}$ (A $\frac{1}{2}$) $\frac{1}{2}$ (A $\frac{1}{2}$) $\frac{1}{2}$ (A $\frac{1}{2}$) , DF \circ $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ (F $\frac{1}{2}$) $\frac{1}{2}$.

3-3) ABE \circ $\frac{1}{2}$ (BE $\frac{1}{2}$) $\frac{1}{2}$ (BE $\frac{1}{2}$) , DF \circ $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$.

4-4) A $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$, B $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$, CG $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$, DEF $\frac{1}{2}$ $\frac{1}{2}$ $\frac{1}{2}$.

5) W , except A , $\frac{1}{2}$.

6) CG સુરો જી.

7) E om.

8) CG દાહોજી.

9) A પાન°, B પાર°.

10) A° જી, CDFG દા°.

11) ABE જી.

12-13) ABDEF અભપપપ, CG દામપપપ. Cf. Bhagavadgita 14.9-10:

સત્ત્વં સુરો સંજયતિ રજઃ કર્મણિ ભારત ।

જ્ઞાનમાવૃત્ય તુ તમઃ પ્રમાદે સંજયત્યુત ॥

રજસ્તમઃશ્ચાભિભૂય સત્ત્વં ભવતિ ભારત ।

રજઃ સત્ત્વં તમઃશ્ચૈવ તમઃ સત્ત્વં રજસ્તથા ॥

Also compare Tattwajñāna leaf 10: અપરોક્ષો રાજુ ગરુ અધર
અભપપપપી સોગસોગજી । જા રાપ પાપ । જા અભપપપી
અધર । પુણ્ય । પાપ । પે સોક્ષો રાજુ । જામપ અભપપપી
પે સોક્ષો ગરુ । પુણ્ય પુર । અધપપપપી પુર । પે
સોક્ષો અધર । અભપપપી સોગસોગસોક્ષો રાજુ ગરુ અધર ।
અભપપપપી અપપપપપપપી । પા જા દાહોજી અધર
પાપ સોગપ પાપ પાપ । અધર જાહોજી । રાપર સોપર
અધર પુણ્યસોક્ષો અધર અધર । જા સે પુણ્યપાપ ।
અધર પાપપપપપી સોગપપપપી । મધરુ સુરો સોક્ષો । પે
પાપર સો સોગપપપપી પાપ સોક્ષો ॥

13) ADEF પે.

14) CG સુરો.

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15) ACG ~^ଞସ୍ୱର୍ , D ଗୁପ୍ତାସ୍ୱର୍.

16) A om. , D ଙି.

17) CG om. , DF ଗୁପ୍ତାସ୍ୱର୍.

18) CG ଂସ୍ୱର୍.

19) A ଗୁପ୍ତାସ୍ୱର୍.

20-20) A om.

21-21) A ଗୁପ୍ତାସ୍ୱର୍.

22) D ଙି.

23-23) A ଗୁପ୍ତାସ୍ୱର୍.

24) F ଗୁପ୍ତାସ୍ୱର୍ ପ୍ର ଙି.

25) A om.

26-26) AB ଗୁପ୍ତାସ୍ୱର୍.

27) A ଗୁପ୍ତାସ୍ୱର୍ ଙି ଗୁପ୍ତାସ୍ୱର୍.

28) ACG ଗୁପ୍ତାସ୍ୱର୍.

29) CG ଙି.

30) ABDE ଂ, CG ଗୁପ୍ତାସ୍ୱର୍, F ଂ.

31-31) ACD FG ଗୁପ୍ତାସ୍ୱର୍ (D ଙି) ଗୁପ୍ତାସ୍ୱର୍. See st. 17 n. 21.

32) ABDEF ଂ (A ଙି) ଂ, CG ଂ (A ଙି) ଂ ଂ.

33) A ଂ (A ଙି) ଂ (the change of sa° to pa° is due to asing, in whose presence the sa- was felt to be pleonastic).

34) A ଂ.

35) ACG ଗୁପ୍ତାସ୍ୱର୍.

36) C DG ଂ. The Śaiva theory of karma is dealt with in the 13th chapter of Tantrāloka.

37-37) CG om.

අනුක්‍රම¹ මාර්ග² විද්‍යා³ 1

ප්‍රාග්ධන⁴ ක්‍රමානුකූල⁵ 1

අනුක්‍රම⁶ ප්‍රකාශ⁷ 1

ප්‍රාග්ධන⁸ ප්‍රකාශ⁹ 1

ප්‍රාග්ධන¹⁰ විද්‍යා¹¹ විද්‍යා¹² විද්‍යා¹³
 ප්‍රාග්ධන¹⁴ විද්‍යා¹⁵ විද්‍යා¹⁶ විද්‍යා¹⁷ විද්‍යා¹⁸ 1

1) ADF අනුක්‍රම¹, CG අනුක්‍රම¹.

2) A මාර්ග², B මාර්ග², CG මාර්ග², DF මාර්ග².

3) A විද්‍යා³, C විද්‍යා³, G විද්‍යා³.

4) A ප්‍රාග්ධන⁴, B C D F G ප්‍රාග්ධන⁴, E ප්‍රාග්ධන⁴.

5) CG ක්‍රමානුකූල⁵.

6) A B D E F අනුක්‍රම⁶, CG අනුක්‍රම⁶.

7) ADF අනුක්‍රම⁶, B අනුක්‍රම⁶, CG අනුක්‍රම⁶, E අනුක්‍රම⁶.

8) A ප්‍රකාශ⁷, B ප්‍රකාශ⁷, D ප්‍රකාශ⁷, F ප්‍රකාශ⁷.

9) A E ප්‍රකාශ⁷, D F ප්‍රකාශ⁷, CG ප්‍රකාශ⁷, F ප්‍රකාශ⁷.

The last word of this compound seems to be a derivative of $\sqrt{\text{prach}}$ in the sense of "to torment". Thus the whole pāda may be translated as "who would desire to be tormented in the fire (of hell)?". This use of the $\sqrt{\text{prach}}$ (pass.) is attested by Bhajagovinda-stotra 26:

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કામં ક્રોધં લોભં મોહં ત્યક્ત્વાત્માનં ભાવય કોઽહમ્ ।

આત્મજ્ઞાનવિહિનાઃ મૂઢાઃ તે પચ્યન્તે નરકનિગૂઢાઃ ॥

Like our text, here too the torments in hell are a result of kāma, krodha, lobha and moha which corresponds to our krodhāday.

12) DF રૂં.

11) ACDFG ં.

13) CG add danda.

13) CG રૂં, AB add danda.

14) A જા ય, CG જા.

15) A રૂં.

16) G રૂં.

17) DF રૂં.

18) A રૂં.

[અવ્યક્ત જાદર રૂં]

અવ્યક્ત¹ જાદર² રૂં³ ૧

રૂં⁴ પગી⁵ રૂં⁶ ૧

રૂં⁷ રૂં⁸ ૧

જાદર⁹ રૂં¹⁰ રૂં¹¹ ૧

અવ્યક્ત જાદર રૂં¹² રૂં¹³ રૂં ૧ ૫ ૧૫૫ રૂં-
જાદર રૂં¹⁴ ૧ ૫૫૫ રૂં ૧૫૫ રૂં¹⁵ ૧
રૂં ૧ ૫૫૫ ૧ રૂં¹⁶ ૧ ૫૫૫ ૧ રૂં¹⁷ ૧ રૂં¹⁸ ૧ રૂં¹⁹ ૧ રૂં²⁰ ૧

2. ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷

1) A \angle , CG \angle , DF \angle .

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- 2) ACG वाचस्ति (CG स्त) , D वा° .
 - 3) CG वा° .
 - 4) ADEF वा° , B वा° , CG वा° .
 - 5) A वाचस्ति , B वाचस्ति , CG वाचस्ति , DE वाचस्ति , F वाचस्ति .
 - 6) CG वाचस्ति मद्यस्ति . For variants of mss. other than CG see notes 7 and 8.
 - 7) A वा° .
 - 8) A वाचस्ति , B वाचस्ति , D वाचस्ति , EF वाचस्ति .
 - 9) ABDEF वा , CG वा .
 - 10) ACG वा , E वा° .
 - 11) ADE वा , B वा , CG वाचस्ति , F वाचस्ति .
 - 12) B वाचस्ति , CDEG वा .
 - 13) AD वा .
 - 14) ACG वाचस्ति .
 - 15) ACG वाचस्ति . In Sanskrit literature the creation is divided into fourteen types , of which the triyag-yoni is five fold:

देवानां योनयश्चाष्टौ मानुषी नवमी च या ।

तिरश्चां योनयः पञ्च भवन्त्येवं चतुर्दश ॥

Śivamahāpurāṇa 5.4.10 p.409.

अष्टविकल्पो देवस्तैर्यग्योनश्च पञ्चधा भवति ।

मानुष्यस्यैकविधः समासतो भौतिकः सर्गः ॥

Editorial note on the comm. on Tantrāloka 1.32 vol.1 p.63.

Vrhaspatitattva		Tattvajñāna		Ivacchandatantia		Tantrāloka	
पशु	1	पशु	1	पशु	1	पशु	1
मृग	2	मृग	2	मृग	3	मृग	3
पक्षी	3	पक्षी	3	पक्षी	2	खग	2
सरीसृप	4	पिपीलिका	5	सरीसृप	4	सरीसृप	6
मीन	5	मीन	4	मानुष	6	मानुष	5
स्थायर	6	स्थायर	6	स्थायर	5	तक	4

16) CG ०२५.

17) C द्युध, G द्युध.

18) A लगी, BDEF गी, CG २गी.

19) ACG om., BDEF डेय (१ यय).

20) ACG om., B ०२६.

21) ACG चुपगरुड. The intrusion of janggama is due to the off-occurring phrase sthāwara-janggama, DF २५.

22) BDF लुलु लुलु.

23) A लु, DE पय.

24-26) ACG लुलु २५ (६ य).

25) A om., B लु, DEF २५. [the a-stem śvāna also occurs in Sanskrit (Kāv., Pañcat. — MW.) besides the n-stem śvan], CG ६२५. [note that CG simplify by replacing it with the synonymous word asu].

26) ABDEF 1st for 2nd.

[24]

27-29) ACQ 2nd (note the indigenous word for wana), E 3rd.

28) ACQ om., DF 2nd, E 3rd.

29-29) CG 2nd, A 3rd.

30) ACQ 2nd, DEF 3rd.

31) A 2nd, B 3rd, CG 2nd, D 3rd, EF 2nd.

32-32) A 3rd, CG 2nd, DEF 3rd, DF om.

33) DF om.

34-34) CG om.

35) ABDEF 2nd (2nd).

36) ADF 3rd.

37) AD 2nd, BE 3rd.

38) A 2nd.

39) A 2nd (a later clarification).

40) A om.

41) A 2nd, D 2nd.

42) ABE 2nd.

43) A 2nd.

44) E 2nd.

45-45) CDG 2nd, EF 2nd.

46-46) AE 2nd, CG 2nd.

47-47) A 2nd, B 2nd.

48-48) A 2nd, B 2nd, CG 2nd, DEF 2nd.

49) အနုပညာ . ငှ. အာရှပညာ BKS. ထုတ်ဝေ (1933) p. 351.

51-51) ACG ગુપ્તગરુણા ની પાલખામાં (the intrusion of જડામ is due to the high frequency of the compound સ્થાવરજડામ), DF સ્થાવર ગુપ્તગરુણા, B ગુપ્તગરુણા ની પાલખામાં, E ~ 2°. KBW. I. 162 gives two forms hoded and odwad.

53-53) CG ଅଧ୍ୟାୟ ୧ ଆମ୍ଭଙ୍କର ଉଦାହରଣ, DF ~ ଭାବନୀୟ (the ng is due to sandhi).

63) A ^{०१३०} This fourfold sāttvika form of the intellect (buddhi) occurs passim in Sanskrit literature. Sāṅkhyakārika 23 reads :

सात्त्विकमेतद्रूपं तामसमस्मान्निर्णयस्तम् ॥

[21]

Intellect is determinative, virtue, wisdom, non-attachment, and the possession of lordly powers constitute its *sāttvika* form (i.e., its forms when the constituent *Sattva*, goodness, predominates); the reverse of these are of its *tāmāsa* form (i.e.; of its nature, when *Tāmas*, darkness, predominates). (trans. by S.S. Suryanarayana Sastri, Madras 1948).

They are designated as the qualities of the intellect (*buddhi-guṇa*, *buddhi-dharma*) in the *Śraccāṇḍatantra*:

धर्मो ज्ञानं च वैराग्यमैश्वर्यं च चतुर्थकम् ।

अधर्मं च तथा ज्ञानमवैराग्यमनैश्वर्यम् ॥

अष्टावैते समाख्याता बुद्धेर्धर्मादयो गुणाः । (11.137-138^{ab} vol. 6 p. 83).

बुद्धिधर्मास्ततो वक्ष्ये धर्मदीप्तिस्तु सुवते ।

धर्मो ज्ञानं च वैराग्यमैश्वर्यं च चतुष्टयम् ॥

अधर्मश्च तथा ज्ञानमवैराग्यमनैश्वर्यम् । (12.41-42^{ab} vol. 6 p. 18).

Also see 2.61, 63, 161-162 ; *Paṇḍarāsāṁhitā* 13.34 , *Garuḍa-purāṇa* 12.3 (quoted in *Goris* p. 24).

64) CG om.

65) CG ~~अ~~ ~~अष्टावैते~~ .

66) CG ~~अष्टावैते~~ , DEF ~~अ~~ ~~अष्टावैते~~ . Its parallels have already been quoted in. n. 63.

67) BDEF ~~अ~~ .

68) E ~~अ~~ .

69) ACG ~ ~~अष्टावैते~~ , DF ~ ~~अष्टावैते~~ . The compound pañca-vipanyaya is new

25]

to MW. and ONW.

But KBW. 3.597 quotes it from Wsh. It does not refer to the foregoing negative qualities which are only four. See st. 32 n. 42 for the enumeration of the five wiparyayas.

70) G °₂₁. It is treated at length in st. 32.

71) A om.

72) DF ဗဟုသိက္ခိ. The compound astāsiddhi is not found in MW., ONW., and KBW.

73) ABDEF om.

74) DF ပုပ္ဖိ.

[မိဗ္ဗ]

¹ဗိဗ္ဗိ² မဇ္ဈိမ³ ဘေဒါ⁴ ၊

ပုပ္ဖိ⁵ 'သိက္ခာ' နည်း⁶ သိ⁷ ၊

နာဓာနာ⁸ သိ⁹ သောဓာနာ⁹ ၊

မိဗ္ဗိ¹⁰ ပိဗ္ဗိ¹¹ နာဓာ¹¹ ။ ဗုဒ္ဓိ¹¹ ။

¹²ဗိဗ္ဗိ¹² ဘေဒါ¹³ သောဓာနာ¹⁴ နာဓာ¹⁴ ၊ မဇ္ဈိမ¹⁵ ဘေဒါ¹³
သောဓာနာ¹⁵ နာဓာ¹⁶ ၊ နာဓာ¹⁷ ဘေဒါ¹³ သောဓာနာ¹⁷ ၊¹⁸ နာဓာ¹⁸
ပိဗ္ဗိ¹⁹ ပိဗ္ဗိ¹⁹ ပိဗ္ဗိ¹⁹ ၊²⁰ ဘေဒါ²⁰ ဘေဒါ¹³ နာဓာ²¹ ၊ ပုပ္ဖိ²²
ဘေဒါ¹³ ပိဗ္ဗိ²³ သောဓာနာ²³ ၊²⁴ သောဓာ²⁴ ဘေဒါ¹³ သောဓာနာ²⁵ ၊ နာဓာ²⁶
ဘေဒါ¹³ သောဓာ²⁶ ၊ သောဓာ²⁷ ပုပ္ဖိ²⁷ သိ²⁸ မိဗ္ဗိ²⁸ ဘေဒါ²⁸ ။
သောဓာ²⁹ သိ²⁹ သောဓာ³⁰ ။³¹ →

1) Dharma is defined differently by Svachchandatantra:

क्रोधश्चागुरुश्च शूरा , अशौचं च ततः परम् ॥

असन्तोषोऽनर्जवं च हिंसा चासत्यमेव च ।

स्तेयमब्रह्मचर्यं च तथा चैव सकल्कता ॥

एवमेष समारख्यातो दशधाधर्मसंग्रहः । (11. 157^{cd} 153^{ab} vol. 6 p. 88-89)

उपवासो जपो मौनमक्रोधोऽस्तेयमर्जवम् ।

सत्यं शौचं च दानं च दया क्षान्तिश्च सर्वदा ॥

वियाभ्यासरश्च लज्जा च इन्द्रियाणां च निग्रहः ।

इष्टार्थं तीर्थसेवा पितृणां चैव तपणम् ॥

अभयं सर्वसत्त्वैभ्यो जीवितस्य च रक्षणम् ।

चतुर्णः उद्यमो ह्येष धर्म इत्यभिधीयते ॥ (12. 44-46 vol. 6 p. 19).

So also the comm. of Mātharācārya on Sāṅkhyakārikā

23 is quite different from our text:

According to the Adji Sankhya p. 11-13 (= Dutch trans. TrG. 84 p. 451 ff.) dharma consists of śīla , jñāna , tapa , virakta , tyāga and yoga.

2) ACG °रु, BDEF रू°.

3) A °रु, B °रु, C °रु, DEFG °रु.

4) CG °रु.

5) A °रु, BDEF °रु, CG °रु. The transition of wa to bha is as follows: wa → ba → bha (see Ślokāntara §84. 24).

6) A °रु, BE °रु, CG °रु, DF °रु. Later on in the definition of individual words (n. 24) from the mss. readings, we can also surmise it to have been bhikṣutā(?).

25]

7) A ၁၇.

8) CG °ငှာ။

9) DF °၁၇.

၁၀) ABDEF °၁၇၁၇၁၇, CG °ငှာ၁၇၁၇၁၇.

၁၁) A °ငှာ၁၇၁၇, BCG °ငှာ၁၇, DEF °ငှာ၁၇.

၁၂) ACG °၁၇, BDF °ငှာ။ Sīla has an altogether different definition in the Sārasamuccaya st. 163. In Hīnayāna sīla briefly means सर्वपापस्य अकरणम् "the desisting from committing all sinful deeds" (Dasgupta vol. 1 p. 100). Also cf. the definition of sīlaparamitā in Sang Hyang Kamahāyānikam p. 36.

၁၃) ABDEF ၁၇၁.

၁၄) A °ငှာ၁၇၁၇၁၇၁၇, BDEF °ငှာ၁၇၁၇၁၇၁၇, CG °ငှာ၁၇၁၇.

၁၅) ACDFG °ငှာ။

၁၆) A °ငှာ.

၁၇) A °ငှာ၁၇၁၇၁၇, BCG °ငှာ၁၇, EF °ငှာ။

၁၈) ABDEF sm. (danda). CG have made it clearer by adding danda.

၁၉) AE ခ်.

၂၀) A °၁၇, CG °၁၇, D °၁၇. In Sang Hyang Kamahāyānikam p. 34 ff. dāna is said to be three-fold dāna, atidāna and maḥatidāna, and each of them is defined at length.

၂၁) E °၁၇၁၇၁၇.

၂၂) A °၁၇, BDEF °ငှာ၁၇, CG °ငှာ။

၂၃) ADF °၁၇, BE °ငှာ၁၇, CG °ငှာ၁၇၁၇. Mw. gives the form

anāsaka but without specifying the book whence it has been [26]
taken.

- 24) A $\triangle ABC$, B $\triangle ABC$, DEF $\triangle ABC$ (perhaps for triangle?),
see n. 6.
- 25) A $\triangle ABC$, CG $\triangle ABC$.
- 26) B $\triangle ABC$, CDFG $\triangle ABC$.
- 27) ADF $\triangle ABC$.
- 28) W single danda.
- 29) F $\triangle ABC$.
- 30) AD om.
- 31) W double danda.

[१२२६]

1. புவியியல் அறிவு 1
 2. வானவியல் அறிவு 1
 3. வானவியல் அறிவு 1
 4. வானவியல் அறிவு 1
 5. வானவியல் அறிவு 1
 6. வானவியல் அறிவு 1

තුන වී නිකායකති 9 නිති⁹ පුනා⁸ ඉසු නාම⁹ ,
 පුපුකායකති¹⁰ , පුපුකාය නාම¹⁰ නාමකති නාමකති¹⁰ ,
 අනුක¹¹ නාම¹² නාමකති¹³ නාමකති¹⁴ නාමකති¹⁵ ,
 පුනා නාමකති¹⁶ , පුනා නාමකති¹⁷ ,
 පුනා නාමකති¹⁸ , පුනා නාමකති¹⁹ , පුනා නාමකති²⁰ ,

[illegible]

1) Some of the verses relating to the three means of correct knowledge are:

दृष्टमनुमानमापृवचनं च सर्वप्रमाणसिद्धत्वात् ।

त्रिविधमुभाणमिष्टं प्रमेयसिद्धिः उभाणादु ॥ Sāṃkhyakarika 14.

प्रत्याक्षानुमानागमाः प्रमाणानि । Yogasūtra 1.7.

उत्पक्षमनुमानञ्च शास्त्रं च विविधागमम् ।

त्रयं सुविदितं कार्यं धर्मतरवमभीप्सुना ॥

Manu quoted in *Saṁkhyatattvakaumudī*, the celebrated comm.

on Sāṃkhyaakārikā , Haridās Sanskrit Granthamātā no. 123.

Benaras 1937, p. 28.

प्रत्यक्षमेकं चार्वाकः कणादसुगौ पुनः ।

अनुमानं च तच्चापि स्याख्याः शब्दं च तेषां ॥

न्यायैकदेशिनो ऽप्येवमुपमानं च केचन ।

अथपित्या स्मृतानि चत्वार्यह प्रभाकरः ॥

अभावषष्ठान्येतानि भाटाः वेदान्तिनस्तथा ।

संभवैति ह्य युक्तानि तानि पैराणिकाः = जगुः ॥ Dakṣiṇāmūrti-śāstra 2.1711p.29.

Also compare Adji Sankya p. 18 (= Dutch trans. TBG. 84 p. 46).

2) A ප්‍රාග්ධන පරාමිත , BDEF ප්‍රාග්ධන (D අග) පරාමිත (DF වැනි).
CG භාගා ඉපයා (G අග).

3) ABDE °द°, CG पुष्प, F °दम्भी.

4) CG पुष्प.

5) CG पुष्प.

6) A °दृष्ट° , BDE °दृष्ट° , CG जायुर्गच्छाद्य, D °दृष्टाद्य, See Dasgupta vol.1 p.181. In the comm. on Tantrāloka 1.4 vol.1 p.19

jñāna is interpreted as:

एकमेतदिदं वस्तु नान्यथेति सुनिश्चितम् ।

ज्ञापयन्ती जगत्तत्र ज्ञानशक्तिर्निगद्यते ॥ Also see Dr. Alex Wayman:

Notes on the Sanskrit Term Jñāna (JAOS.75 [1955] p.253-268).

7) F °दम्भी.

8) W °द°. According to the Nyāyamāñjarī p.12 pramāṇa is: अत्यभि-

चारिणीमसंदिग्धार्यपलब्धिं विदधति बोधबोधस्वभावा सामग्री प्रमाणम्. For the view of others see Dasgupta vol.1 p.330 and vol.2 p.203.

9-9) CG पु १ पुष्प पु लक्ष्मी.

10) ABDEF °द°. Cf. Rāmānuja: साक्षात्कारिणी उमा प्रत्यक्षम् (Dasgupta vol.3 p.220), and Sāṅkhyakārikā 5^a: प्रतिनिषाद्यवसायो दृष्टम्. Also see

Dasgupta vol.1 p.183.

11) A °दम्भी.

12) EF om.

13) DEF °दम्भी.

14) A °दम्भी.

15) ACDFG °दम्भी.

16) ACG °दम्भी, E °दम्भी.

17) A °दम्भी, BCDEFG °दम्भी (G °दम्भी).

18) F om.

19) W x (single danda).

20) W ^ (double danda).

ଓଷ୍ଠାଞ୍ଜଳିଂ^୧ ପ୍ରାଣଂ^୨ ଶରୀରଂ^୩ ।
 ଶ୍ଵାସଂ^୪ ପ୍ରାଣଂ^୫ ପିତ୍ତଂ^୬ ।
 ଶ୍ଵାସଂ^୭ ପ୍ରାଣଂ^୮ ସଂସାରଂ^୯ ।
 ଶ୍ଵାସଂ^{୧୦} ପ୍ରାଣଂ^{୧୧} ଶ୍ଵାସଂ^{୧୨} ଶ୍ଵାସଂ^{୧୩} ॥

ଯଦା ଶରୀରଂ ଶାନ୍ତଂ^{୧୪} । ଶାନ୍ତଂ^{୧୫} ଶ୍ଵାସଂ^{୧୬} ।
 ଶାନ୍ତଂ^{୧୭} ଶରୀରଂ^{୧୮} । ଶାନ୍ତଂ^{୧୯} ଶ୍ଵାସଂ^{୨୦} ।
 ଶାନ୍ତଂ^{୨୧} ଶରୀରଂ^{୨୨} । ଶାନ୍ତଂ^{୨୩} ଶ୍ଵାସଂ^{୨୪} ।
 ଶାନ୍ତଂ^{୨୫} ଶରୀରଂ^{୨୬} । ଶାନ୍ତଂ^{୨୭} ଶ୍ଵାସଂ^{୨୮} ।
 ଶାନ୍ତଂ^{୨୯} ଶରୀରଂ^{୩୦} । ଶାନ୍ତଂ^{୩୧} ଶ୍ଵାସଂ^{୩୨} ।
 ଶାନ୍ତଂ^{୩୩} ଶରୀରଂ^{୩୪} । ଶାନ୍ତଂ^{୩୫} ଶ୍ଵାସଂ^{୩୬} ।
 ଶାନ୍ତଂ^{୩୭} ଶରୀରଂ^{୩୮} । ଶାନ୍ତଂ^{୩୯} ଶ୍ଵାସଂ^{୪୦} ।
 ଶାନ୍ତଂ^{୪୧} ଶରୀରଂ^{୪୨} । ଶାନ୍ତଂ^{୪୩} ଶ୍ଵାସଂ^{୪୪} ।
 ଶାନ୍ତଂ^{୪୫} ଶରୀରଂ^{୪୬} । ଶାନ୍ତଂ^{୪୭} ଶ୍ଵାସଂ^{୪୮} ।
 ଶାନ୍ତଂ^{୪୯} ଶରୀରଂ^{୫୦} । ଶାନ୍ତଂ^{୫୧} ଶ୍ଵାସଂ^{୫୨} ।
 ଶାନ୍ତଂ^{୫୩} ଶରୀରଂ^{୫୪} । ଶାନ୍ତଂ^{୫୫} ଶ୍ଵାସଂ^{୫୬} ।
 ଶାନ୍ତଂ^{୫୭} ଶରୀରଂ^{୫୮} । ଶାନ୍ତଂ^{୫୯} ଶ୍ଵାସଂ^{୬୦} ।
 ଶାନ୍ତଂ^{୬୧} ଶରୀରଂ^{୬୨} । ଶାନ୍ତଂ^{୬୩} ଶ୍ଵାସଂ^{୬୪} ।
 ଶାନ୍ତଂ^{୬୫} ଶରୀରଂ^{୬୬} । ଶାନ୍ତଂ^{୬୭} ଶ୍ଵାସଂ^{୬୮} ।
 ଶାନ୍ତଂ^{୬୯} ଶରୀରଂ^{୭୦} । ଶାନ୍ତଂ^{୭୧} ଶ୍ଵାସଂ^{୭୨} ।
 ଶାନ୍ତଂ^{୭୩} ଶରୀରଂ^{୭୪} । ଶାନ୍ତଂ^{୭୫} ଶ୍ଵାସଂ^{୭୬} ।
 ଶାନ୍ତଂ^{୭୭} ଶରୀରଂ^{୭୮} । ଶାନ୍ତଂ^{୭୯} ଶ୍ଵାସଂ^{୮୦} ।
 ଶାନ୍ତଂ^{୮୧} ଶରୀରଂ^{୮୨} । ଶାନ୍ତଂ^{୮୩} ଶ୍ଵାସଂ^{୮୪} ।
 ଶାନ୍ତଂ^{୮୫} ଶରୀରଂ^{୮୬} । ଶାନ୍ତଂ^{୮୭} ଶ୍ଵାସଂ^{୮୮} ।
 ଶାନ୍ତଂ^{୮୯} ଶରୀରଂ^{୯୦} । ଶାନ୍ତଂ^{୯୧} ଶ୍ଵାସଂ^{୯୨} ।
 ଶାନ୍ତଂ^{୯୩} ଶରୀରଂ^{୯୪} । ଶାନ୍ତଂ^{୯୫} ଶ୍ଵାସଂ^{୯୬} ।
 ଶାନ୍ତଂ^{୯୭} ଶରୀରଂ^{୯୮} । ଶାନ୍ତଂ^{୯୯} ଶ୍ଵାସଂ^{୧୦୦} ।

1) The definition of vairāgya in the Yogasūtra 1.15 comes closest to ours: *द्वयानुभविक्विषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम्* । "Passionlessness is the consciousness of being master on the part of one who has rid himself to thirst for either seen or revealed objects". (J.H. Woods: Yoga System of Patanjali, p. 36).

2. Svachchandantra 12.52^{cd} 54^{ab} vol. 6 p. 23 it is defined more elaborately:

वैराग्यात्सन्त्यजेत्पुत्रान्दरानिष्ठान्सुसंमतान् ॥

हस्त्यश्वरथयानानि सुहृद् भोगधनानि च ।

उपवासं जपं तीर्थं पञ्चाग्निं जलशयिताम् ॥

उपासकैरानि चोराणि देहं सन्त्यजति क्षणात् ।

वैराग्यं भोगवैरस्यं चैव कोपि विवेकितम् ।

Kṣemarāja's comm. on Svacchandatantra s. 89 vol. 3 p. 94.

The modern Balinese work Adjī Sankya p. 19 (= Dutch trans. TBG. 84 p. 461) also explains wairāgya.

2) ACG °सुखसुख (A) सुख, BE सुखसुखसुख, D °सुखसुखसुख, F सुखसुख (the interchange of ta and ka is not rare; cf. CG in n. 6).

3) A सुख, BDEF सुख, CG सुख.

4) A वैराग्य, B वैराग्य, CEG वैराग्य (E) वैराग्य, DF वैराग्य (F) वैराग्य. wapaścita is not a corrupt form of wairājita but it is taken over from the following śloka.

5) AB °सुख, CG °सुख, D सुख, F सुखसुखसुखसुख.

6) A °सुख, BDEF सुखसुख (E सुख) सुख, CG सुखसुखसुख.

7) DF सुख.

8) ACDEFG °सुख, B °सुख.

9) E सुखसुखसुखसुख. In other places this idea is expressed in a positive manner, e.g. : Śivasūtravārtika 2. 2. 7 p. 31 : यद्वशात्परमा-
र्थज्ञा योगिनो योगचिन्ताकाः ; Bhagavadgītā 6. 10^{ab} : योगी युञ्जीत सततमा-
त्मानं रहसि स्थितः ; Bhajagovinda-śloka 21 : योगी योगनियोजितचित्तः .

10) ADEF सुख. (Cf. paṃṣṭ sugih in st. 3 n. 16 "one who is extremely rich, as one who has reached the zenith of wealthiness").

11) CEG add danda.

12) ACG सुख.

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13) In D and F this word is put after ଅଧିକାର.

14-14) ACG ଭାବପ୍ରକାଶ (note ଭାବ).

15) D° ଭାବ, F° ଭାବ.

16) ABE ଓଡ଼ିଆ.

17) W (single danda).

18) BDF ଓଡ଼ିଆ.

19) AB (single danda), CDEFG (double danda).

[ଅଧିକାର]

ଅଧିକାର² ଅଧିକାର³ 1
ଅଧିକାର⁴ ଅଧିକାର⁵ 2
ଅଧିକାର⁶ ଅଧିକାର⁷ 3
ଅଧିକାର⁸ ଅଧିକାର⁹ 4

ଅଧିକାର¹ ଅଧିକାର² ଅଧିକାର³ ଅଧିକାର⁴ ଅଧିକାର⁵ 1 ଅଧିକାର⁶
ଅଧିକାର⁷ ଅଧିକାର⁸ ଅଧିକାର⁹ 2 ଅଧିକାର¹⁰ ଅଧିକାର¹¹ ଅଧିକାର¹²
ଅଧିକାର¹³ 3 ଅଧିକାର¹⁴ ଅଧିକାର¹⁵ ଅଧିକାର¹⁶ ଅଧିକାର¹⁷ ଅଧିକାର¹⁸
ଅଧିକାର¹⁹ 4 ଅଧିକାର²⁰ ଅଧିକାର²¹ ଅଧିକାର²² ଅଧିକାର²³ ଅଧିକାର²⁴ ଅଧିକାର²⁵
ଅଧିକାର²⁶ ଅଧିକାର²⁷ ଅଧିକାର²⁸ ଅଧିକାର²⁹ ଅଧିକାର³⁰ ଅଧିକାର³¹ ଅଧିକାର³²

ଅଧିକାର³³ ଅଧିକାର³⁴ 1 ଅଧିକାର³⁵ 2 ଅଧିକାର³⁶ ଅଧିକାର³⁷ ଅଧିକାର³⁸
ଅଧିକାର³⁹ 3 ଅଧିକାର⁴⁰ ଅଧିକାର⁴¹ ଅଧିକାର⁴² ଅଧିକାର⁴³ ଅଧିକାର⁴⁴ ଅଧିକାର⁴⁵
ଅଧିକାର⁴⁶ 4 ଅଧିକାର⁴⁷ ଅଧିକାର⁴⁸ ଅଧିକାର⁴⁹ ଅଧିକାର⁵⁰ ଅଧିକାର⁵¹ ଅଧିକାର⁵²
ଅଧିକାର⁵³ 5 ଅଧିକାର⁵⁴ ଅଧିକାର⁵⁵ ଅଧିକାର⁵⁶ ଅଧିକାର⁵⁷ ଅଧିକାର⁵⁸ ଅଧିକାର⁵⁹ ଅଧିକାର⁶⁰

- 15) AB \circ 20°, CG \circ 20°.
- 16) ABE \circ 20°, CG om.
- 17) CG om.
- 18) A \circ 20°.
- 19) D \circ 20°, F \circ 20°.
- 20) E om.
- 21-21) DEF om.
- 22) A \circ 20°.
- 23) B \circ 20°, CG \circ 20°.
- 24) See st. 24 n. 66
- 25) DF om.
- 26) CG \circ 20° (G \circ 20°), D \circ 20°.
- 27) ABE \circ 20° (it is an interesting form), CG \circ 20°, D \circ 20°, F \circ 20°.
- 28-28) It occurs only in one ms. B.
- 29) A \circ 20°, B \circ 20°, D \circ 20°, E \circ 20°.
- 30) E \circ 20°.
- 31) A \circ 20°.
- 32) D \circ 20°, F \circ 20°.
- 33) ACG \circ 20° (A \circ 20°), E \circ 20°, F \circ 20°.
- 34) D \circ 20°.
- 35) A \circ 20°, CG \circ 20° (for the omission of \circ see st. 18 n. 9), DF \circ 20°.
- 36) DF \circ 20°, E \circ 20°.

28]

37) A ସମ୍ପୂର୍ଣ୍ଣ , CG ପରିସୀମିତ , E ପରିସୀମିତ .

38) AD $\frac{n}{n}$.

39) BF 201201.

40) A ଶୁଦ୍ଧି, ଏ ମଧ୍ୟ ବିଷୟ ଅଟେ ।

41) AE org.

42) EF ကံ့ဩ.

43) $ABDEF$ sm.

44) F பூவு.

45) E $\frac{1}{2} \frac{1}{2}$.

46) CG $\otimes \otimes_{\mathbb{G}}^{\mathbb{G}} (G_{\mathbb{G}}^{\mathbb{G}})_{\mathbb{G}}$, $F_{\mathbb{G}}^{\mathbb{G}}$. For the definition of ajñāna according to the Śāṅkara school of Vedānta see Dasgupta vol. 1 p. 452 ff.; vol. 2 p. 101.

47) A w.

48-48) D om.

49) CG ലഭിച്ചുകി .

50) F adds m (for $m \geq 2$).

51-57) EF om.

52) ACG mg° , B mg° .

53) CG have \hat{m}^n for $m \neq 1$ \hat{m}^n .

5) CG गूढार्थार्थी १ गुणो . य. Yogasūtra 19: शब्दज्ञानानुपाती बन्तुगुणो

निकल्पः .

55) ABDEF ရှိသည်။

56) DEF $^{\circ}u$. This form is noteworthy.

57) ACDG ୧ମ°, BEF ୨ମ°.

58) C G have ୧ମ° for ୩ମ° ଡ୍ରାଣେ.

59) D ଉତ୍ତରପୂର୍ବ.

60) BDE ୨ମ°.

61) A ଡ୍ରାଣେ ଡା, CG ଡ୍ରାଣେ ଡା, DF ଡ୍ରାଣେ ଡା.

62) E adds ୩.

63-68) A ଡ୍ରାଣେ ଡା, E ଡ୍ରାଣେ ଡା.

64) A ୩.

65) AE ଡ୍ରାଣେ, BDF ଡ୍ରାଣେ.

66) DF ଡ୍ରାଣେ, E ଡ୍ରାଣେ.

67) CG ଡ୍ରାଣେ ଡ୍ରାଣେ.

68-69) CG ଡ୍ରାଣେ ଡ୍ରାଣେ.

69) CFG ୦ମ° (the visarga is dropped because of the following ୦).

70) ABE ଡ୍ରାଣେ ଡ୍ରାଣେ, CG ଡ୍ରାଣେ ଡ୍ରାଣେ, DF ଡ୍ରାଣେ ଡ୍ରାଣେ.

71) F ୦ମ.

72) CG ଡ୍ରାଣେ.

73) A ୩, B ଡ୍ରାଣେ.

74) ADF ୦ମ°, CG ୦ମ°, E ୦ମ°.

75) A ୦ମ.

76) A ୦ମ.

77) CG ଡ୍ରାଣେ ଡ୍ରାଣେ.

78) CG ୦ମ.

79) C ୩.

80-18) A ଡ୍ରାଣେ ଡ୍ରାଣେ, BDEF ଡ୍ରାଣେ ଡ୍ରାଣେ, CG ଡ୍ରାଣେ ଡ୍ରାଣେ. Phala is clear from the similar ending of st. 29 comm.

¹ધૃતિ² બિંદુભાજી³ રામદાસી⁴ ૧

જ્ઞાનજ્ઞાનકીય⁵ રામજ્ઞાન⁶ ૧

બિંદુદાસીરુજ્ઞાનપદાર⁷ ૧

સંપૂર્ણજ્ઞાન⁸ બુદ્ધિજ્ઞાન⁹ ૧૧ ભુજ ૧૧

બાકી બંધ કાઢાઈ જાએ જુઓ ૧¹⁰ જ્ઞાનજ્ઞાનકી¹¹ મુખે
 ૧¹² ધૃતિ¹³ બિંદુભાજી ૫¹⁴ બ બુદ્ધિ¹⁵ ૧¹⁶ ધૃતિ¹⁷ દાસી ૫
 જ્ઞાનજ્ઞાન¹⁸ ૧¹⁹ કાપદી²⁰ જ્ઞાનજ્ઞાનકી²¹ જ્ઞાન ૧²²
 કીલકી ૫²³ પાપ કી ભુજી ૧²⁴ →

૧) In wk. the results of the four qualities of buddhi (viz. dharma, jñāna, vairāgya and aiśwarya) are described in stanzas 29, 30, 31 and 32 respectively as follows:

dharma leads to heaven (સ્વર્ગ ચર્મેણ ગમનમ્)

jñāna " " emancipation (મોક્ષપદં સમાસાય)

vairāgya " " merger in prakṛti (વૈરાગ્યાત પ્રકૃતૌ લીનઃ)

aiśwarya " " non-obstruction (દેશચર્યેણાપ્રતિહતઃ).

On Mṛgendratantra 1.10.29 p. 223 the scholiast Nārāyaṇa-kantha says concisely and precisely the same; but adds the consequences of their contrary counterparts also:

अयैतेभ्यः सांसिद्धिकादिभ्यो चर्मेभ्यः फलविशेषान्वक्तुमाह —

स्वर्गे मुक्तिः प्रकृतिरुपविष्टातौ येनिक्रान्तिर्निरयावप्ति बन्धो ।

रूपेष्वर्था विनयप्राकृतेषु संपद्यन्ते सविधातः क्रमेण ॥

तत्र तावद्वैनायिकेषु रूपेषु क्रमेणार्थाः संपद्यन्ते स्फीतिमुपयान्ति । के
त इत्याह स्वर्ग इत्यादि , धर्मस्वर्गः , ज्ञानान्मुक्तिः , वैराग्यात्प्रकृतिलयः , ऐश्व-
र्यादविधातः यथेष्टसिद्धिरित्यर्थः । अथाधर्मतिर्यगादेयोनिव्रन्तिः , अज्ञानान्निश्चावाप्तिः ,
अवैराग्याद्व्रन्धः , अनेश्वर्याद्विधातः ॥

So also Sāṅkhyakārikā 44 धर्मेण गमनमूर्ध्वं गमनमधस्ताद्भवत्यधर्मेण
(cf. Tantrāloka 8.70-71 vol. 5 p. 53). ūrdhva is commented upon by
Vācaspatimishra as: युज्यते लोकेषु . Cf. Vācaspatimishra's comm. on
Sāṅkhyakārikā 23 p. 124: धर्मः अभ्युदयनिर्णयसहेतुः and Rājānaka
Jayaratha's comm. on Tantrāloka 1.1 vol. 1 p. 10: ऊर्ध्वं तु संस्थिताः सृष्टिः
परमानन्दसपिण्णी .

2) AD युं हू खी , B ° हू खी , CG ° हू ख , EF ° हू खी .

3) ABDEF खी हू , CG खी हू . dharma is taken from the Sāṅkhyā-
kārikā (quoted in n.1).

4) A रग° , CG ° रग .

5) B र्ग , CDFG ° र्ग .

6) CG र्ग र्ग , DEF र° .

7) A र्ग र्ग र्ग र्ग र्ग , BCG र्ग र्ग र्ग , D र्ग र्ग र्ग , EF र्ग र्ग .

8) A ° र्ग , B ° र्ग , CDFG र्ग .

9) A ° र्ग , BDEF र्ग र्ग र्ग . The intrusion of ṭ is due to the
greater frequency of ṭrpti in or.

10-15) E om.

11) A ° र्ग .

30]

12) CQ ඉර , D බිලා.

13-13) E om.

14) A ම.

15) ACQ ඉර , F ඉරුඉරු.

16) So in all mss.

17) ABDEF ඉරු.

18) A මැමැමැමැමැ , B මිමිමි , CQ මිමි , DEF මිමි.

19) W (single danda).

20) CQ ම.

21) W (double danda).

[පට මි ලිපි]

1 මැමැමැමැමැ 2 මැමැමැ 3
4 මැමැමැමැ 5 මැමැමැ 6
7 මැමැමැමැ 8 මැමැමැමැ 9
10 මැමැ මැමැමැ මැමැ 11

12 මැමැමැමැමැ 13 මැමැ මැමැ 14 මැමැ
15 මැමැමැ මැමැ මැමැමැමැ 16 මැමැමැමැමැ 17 මැමැ මැමැ
18 මැමැමැමැ 19 මැමැමැමැ 20 මැමැමැමැ 21 මැමැමැ
22 මැමැමැ 23 මැමැමැ 24 මැමැ මැමැ 25 මැමැමැ

1) See n.1 on st. 29. That right knowledge can lead us to the highest realization is also recounted in Kashmir Śaiva works in a number of places: [30]

सम्यग्ज्ञानं च मुक्त्येककारणं स्वपरस्थितम् । Tantrāloka 1.233^{9b} vol.1 p.250.

शिवशक्त्यात्मकं रूपं भावयेच्च परस्परम् ।

न कुर्यान्मानवीं बुद्धिं रागभेदादिसंयुताम् ॥

ज्ञानभावनया सर्वं कर्तव्यं साध्यकोत्तमैः । Rājānaka Jayaratha's comm. on Tantrāloka 1.1 vol.1 p.14.

तरमात्यवैतताद्वन्द्यात्परस्थानविरोधकात् ।

दीक्षैव मोचयत्यूर्ध्वं शैवं चाम नयत्यापे ॥

तस्य दीक्षां निरैवात्मसंस्कारपरिणामतः ।

सम्यग्ज्ञानं भवेत्सर्वशस्त्रेषु परिनिष्ठितम् ॥ ibid. 1.44 vol.1 p.80-81.

सर्वज्ञानक्रियाव्यक्तिमुक्तिः शैवेऽपि भाषिता ।

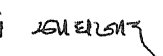

साध्येवं युज्यते पुंसां नित्ये ज्ञानक्रिये यदि ॥ Narendraprakāśikā 1.65.

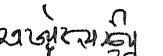
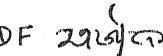
Also see Śivadr̥ṣṭi 1.26-28.

According to Bhāskara "pure karma cannot lead us to the highest perception of the truth, the Brahman; yet knowledge (jñāna) combined with the regular duties, i.e. jñāna-samuccita-karma can lead us to our highest good, the realization of Brahman is also to be accepted by reason of the injunction of the scriptures, for that also is one of the imperative duties imposed on us by the scriptures — a vidhi — the self is to be known (ātma vā ure drastavyah, etc.)" (Dasgupta vol. 3 p.8).



2) A अष्टांगयोगे टी , B अष्टांगयोगे , C अष्टांगयोगे , DEF अष्टांगयोगे (E टी).


30]

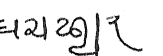


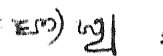

3) ABCDEFG  , D  . Dubious reading.





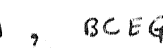
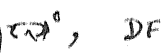



4) ACEG  , BDF .

5) ABDEF 29, CG 20. 29 'ca' and 21 'sa' are two of the most easily confusable letters in the Balinese script.


6) A  , CG .





7) CG .


8) ACG  , B  , DF  (FEG)  , E .

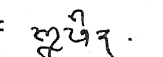
9-9) A     , BCG  , DF    .




10) The deliverance by means of knowledge is superior to other modes and leads to the total cessation of rebirths (तद्विपरीतः ज्ञेयान् व्यक्ता-व्यक्तज्ञविज्ञानात्, Sāṃkhyakarika 2. Vācaspati-miśra in his comm. here on cites the scriptural authority of Chāndogya Upaniṣad 8.15: "न च पुनरावर्तते").




11) CG  20.

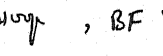
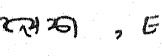

12) W    (AEG)  . Prof. Gonda gives samyajñāna (without g) in his ed. of the Agastya-parwa BK9. deel 90 p. 372. 7, 15 ; 375. 19.

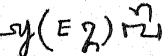

13) CG  21m.

14) ABDEF .

15) A  , C  , DF .

16) A   .

17) ACD  , BF  , E  . Janmawastana is not found in MW., ONW., KBW. and the indexes to critical editions of OS. texts.

18) DEF  (E2) .

19) CFG om. In MW. śivapada is a lexical word. In ONW. it is missing, even though it is of frequent occurrence: *Ṭhomakāwya* 7.6; *Nawaruci* 62. 14, 15, 65. 22, 73. 23, 75. 25; *Tantu Panggëlaran* 87; *Ganapatiṭṭha* st. 36 p. 88; *Wratīśāsana* st. 36 p. 61. In Sanskrit it is found in a Jaina stotra (Ind. Stud. 14. 370 — Prof. Teunw, *Ṭhomakāwya*, Index p. 244).

20) DF add 1 (danda).

21) AE 2222222222, CFG 2222 (F 22).

22) AE om.

23) W 1 (single danda).

24) CG 22.

25) W 11 (double danda).

[පැය කි ඉපතැන]

ඉපතැනැති¹ පුපුරුණු² පිහි³ 1

පුපුරුණු⁴ පුපුරුණු⁵ 1

කි⁶ පුපුරුණු⁷ 22 පුපුරුණු⁸ 1

පුපුරුණු⁹ පුපුරුණු¹⁰ 11 පුපුරුණු¹¹

පුපුරුණු¹² ඉපතැන 1 22 ඉපතැන¹³ 11 පුපුරුණු¹⁴ 1 22
පුපුරුණු¹⁵ පුපුරුණු¹⁶ 1 22 පුපුරුණු¹⁷ 1 22 පුපුරුණු¹⁸ 1 22
පුපුරුණු¹⁹ 1 22 පුපුරුණු²⁰ 1 22 පුපුරුණු²¹ 1 22 පුපුරුණු²² 1 22
පුපුරුණු²³ 1 22